The Unitarian REGISTER

LIBRARY
STARR KING SCHOOL
NOT TO BE TAKEN FROM BUILDING

April 1960 40 Cents

WE OUGHT TO BE: *by* Walter Donald Kring

A GREATER LIGHT: *by* John Nicholls Booth

EXTRAVAGANT IMAGINING: *by* Robert C. Palmer

THE CHRISTIAN SIN: *by* Edward A. Cahill

The Library
Starr King School
For The Ministry
2441 Leconte Ave.
Berkeley 4,Calif. 12/62

The Unitarian REGISTER
Founded 1821 as The Christian Register

Volume 139 April 1960 Number 4

Open Forum 2

WE OUGHT TO BE:
By Walter Donald Kring 3

A GREATER LIGHT:
By John Nicholls Booth 5

EXTRAVAGANT IMAGINING:
By Robert C. Palmer 7

THE CHRISTIAN SIN:
By Edward A. Cahill 10

Books and Ideas 15

THOUGHTS FOR MEDITATION:
Edited by Jacob Trapp 18

News of the Unitarian World . . . 19

FRANKLY SPEAKING:
By Dana McLean Greeley 31

ADVISORY COMMITTEE: Ben H. Bagdikian, Providence, R. I.; Berkeley B. Blake, Santa Barbara, Calif.; W. Wallace Bush, Duxbury, Mass.; Dan Fenn, Jr., Lexington, Mass.; Raymond C. Hopkins, Brockton, Mass.; Edwin A. Lane, Audubon, N. J.; Jack Mendelsohn, Jr., Boston (chairman).

ACTING EDITOR, Victor Bovee. Assistant to the Editor, Judith Quinn. Acting News Editor, Robert B. Johnson. Poetry and Verse, Herbert Hitchen. Production and Design, Gobin Stair. Business Manager, Paul Letteney. Circulation Manager, Mary Browning.

Member, Associated Church Press.

The American Unitarian Association is not necessarily in agreement with the views expressed in the publication. They are published in order to stimulate free discussion and full inquiry.

Address all inquiries to *The Unitarian Register*, 25 Beacon Street, Boston 8, Mass.

CHANGE OF ADDRESS: Any change of address should be sent to *The Unitarian Register*, 25 Beacon Street, Boston 8, Mass., at least four weeks before the date of the issue with which it is to take effect. Include both old and new addresses.

THE UNITARIAN REGISTER: Published monthly, October through June, plus a Mid-Summer issue, by the Department of Publications, American Unitarian Association, 232 Summer Street, Boston, Mass. Editorial and executive offices, 25 Beacon Street, Boston 8, Mass. Subscriptions, U. S. and possessions, and Canada, $4.00 a year, $7.00 two years, $10.00 three years; foreign, $5.00 in American money; single copies, 40 cents. Copyright 1960 by the American Unitarian Association, a co-operating member of the United Unitarian Appeal. All rights reserved. Printed by Beckler Press, Inc., Boston, Mass., U.S.A. Second-class postage paid at Boston,

OUR COVER: First Congregational Parish (Unitarian) of Medfield, Massachusetts, looks the prototype of the New England churches from which American Unitarianism grew. In this issue, the Rev. Walter Donald Kring and the Rev. John Nicholls Booth speak their recommendations for the denomination's future.

Open Forum

ALL SOULS TRUSTEE SPELLS OUT ROLE OF HIS CHURCH AT JOINT BIENNIAL

To the Register: On my behalf as well as on the part of the Board of Trustees of the Unitarian Church of All Souls, I write in response to the letter of J. Ray Shute which was published in the January issue of the *Register*. Before he likened us at All Souls, New York, to smelly ward heelers in South Boston, don't you think that he should have gotten his facts straight? The facts are these:

(1) One of the stated purposes and objectives of the American Unitarian Association is to "diffuse the knowledge and promote the interests of religion which Jesus taught as love to God and love to man."

(2) The Universalist Bond of Union contains the following: "The bond of fellowship in this Convention shall be a common purpose to do the will of God as Jesus revealed it. . . ."

(3) The merger Commission proposed a statement of purpose for the new Unitarian-Universalist Association which made no reference to Jesus.

(4) All Souls proposed an amendment of the latter statement to include reference to the teachings of Jesus.

(5) Reference to our "Judeo-Christian heritage" with which Mr. Shute says we attempted to "sandbag" the convention was, in fact, formulated and proposed as an amendment by the Community Church of New York. The first I heard of it was when Mr. Greeley asked me to step outside during our minister's speech in favor of our own amendment, which was quite different. I was asked at that time by Mr. Greeley and also by Mr. Brundage whether the "Judeo-Christian" compromise was acceptable to me and whether I would move its adoption. It seemed to me that I had to answer "yes" or "no." I did not have time to consult my delegation. I answered "yes" in the belief that this would avert a break-up of our denomination, and then returned to the hall and seconded the proposed amendment which had already been offered by a gentleman from the Community Church. The amendment was lost. That was the only connection that anyone from All Souls had with the "Judeo-Christian" compromise.

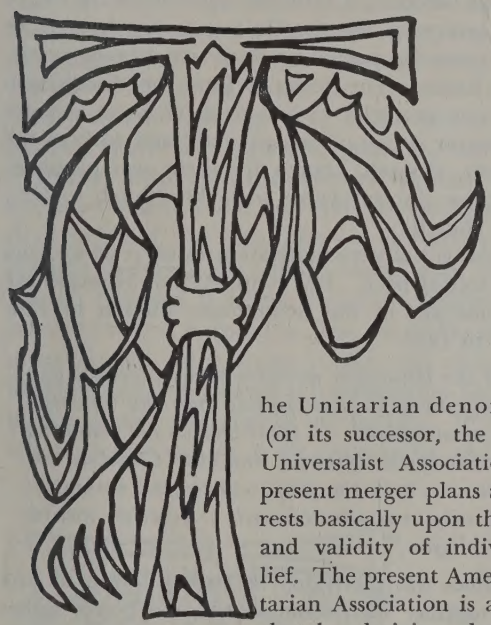
(6) The action which I took in seconding the amendment was taken on my own responsibility; nobody else in our delegation had any advance notice of it; and certain members of our delegation were greatly offended by it. They like it so little in fact that, for that very reason they are now strenuously opposing merger.

(7) The move which was made on Friday night and Saturday morning to persuade the Universalists to reconsider the statement of purpose so as to make possible another vote by our convention on the proposed compromise amendment was not suggested by All Souls, was not aided by any of our people, and came to us as a complete surprise on Saturday morning.

Mr. Shute could have had these facts at any time simply by asking any of our delegation for them. His

(Continued on page 12)

WE OUGHT TO BE *Christian vanguard*



by Walter Donald Kring

The Rev. Walter Donald Kring is minister of The Unitarian Church of All Souls in New York City and secretary of the American Unitarian Association. This article is adapted from a sermon delivered by Mr. Kring to his congregation.

The Unitarian denomination (or its successor, the Unitarian Universalist Association, if the present merger plans are voted) rests basically upon the primacy and validity of individual belief. The present American Unitarian Association is a group of churches deriving what little authority it has from its constituent churches. I believe that this association or any new association should be not a superchurch, but an association of churches which can do things in common better than separately. Such an association must have some statement of purposes in order to organize. The statement will not necessarily include explicitly all of the purposes of each local church, for the statement of purposes of the whole denomination must have room for the beliefs of all of the churches.

The statement of purposes finally adopted at the Joint Biennial Conference in Syracuse, New York, is admittedly a compromise:

> *"To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, and immemorially summarized in the Judeo-Christian heritage as 'love to God and love to man.'"*

This does not say all that some of us would like to say, but it says enough to enable us to have a national organization. In no sense are these words authoritative tests or creeds.

The Unitarian Church of All Souls in New York City has a covenant or bond of union: "In the freedom of the truth and in the spirit of Jesus we unite for the worship of God and the service of man." Other churches in our denomination are organized on different covenants. Our covenant indicates the fundamental convictions of this church. It is natural that persons who join this church have beliefs that cluster around this covenant. We are organized for a purpose which is stated unequivocally and emphatically. Our covenant can be understood directly. It is in language which, while allowing for differences in interpretation of words such as "God," "the spirit of Jesus," and "the service of man," nevertheless has a central core of common belief. We need no allegories, no proof texts, no tongue-in-cheek attitude when we say our covenant. No other group ever can take this covenant away from us.

We also conceive that the purpose of the organization of The Unitarian Church of All Souls is the realization that it is the individual who really counts in religion. The church is organized for the individual; the individual does not exist for the church. We organize into a church because we believe that we can seek for religious truth best in this way. Once our church is organized, it becomes an entity which attracts others of like purposes to its midst. If one asks what we believe as a church, we must point to the individual and his beliefs and to our covenant, which may be changed if enough individuals in their personal seeking find a better way to say that which we believe.

When we look at the larger picture of our denomination in the United States and Canada, we do not find such unanimity. This is natural; and it is not just the Unitarian church which has important differences of opinion within its ranks.

There is serious discussion in our midst as to whether Unitarianism is a sect within Christianity or whether Unitarianism now represents a new kind of universal religion which goes "beyond Christianity." This is the kind of discussion that would rip most church bodies apart and would be prevented at all odds by church leaders who wished to create a good public image. Unitarians speak the truth as they see the truth, which in today's conformist society often seems dangerous. My personal conviction is that this discussion is constructive, even though sometimes we air our differences in public.

A large segment of our denomination believes that Unitarianism best performs its function in the historical tradition in which it arose, as a sect of the Christian religion. There can be no denial of the historical fact. Unitarianism in the Reformation period grew up in Transylvania and Poland as one of the reforming sects

along with Lutheranism and the Reformed Church. In England and America, Unitarianism was a revolt against certain Christian dogmas. In America there was opposition to the idea of the trinity as the paramount description of God. Unitarians found very little about the trinity in the Bible, and they asked, "If the trinity be the central doctrine of Christendom, why is it hardly spoken about in the New Testament, and then so vaguely?" They concluded that God was one and that the doctrine of the trinity was not the central doctrine of Christendom. In this belief we have been almost alone among Christians. Almost every other Christian sect has disagreed with our interpretation of the nature of Jesus. But we always have felt ourselves to be part of the Christian tradition.

As a Christian sect, we naturally look to the spiritual founder of Christianity for special inspiration. Unitarians never have had much sympathy with the theological thinking of the Apostle Paul, the actual founder of the Christian religion. Hence, the phrase in the statement of purposes adopted at Syracuse, "the Judeo-Christian heritage," is not really the best description for those who believe that Unitarianism is and should continue to be a sect within Christendom. The statement which All Souls proposed seems much better to me:

> *"To cherish and spread the universal truths taught by Jesus and the other great prophets in every age and tradition, and prophetically expressed in the Judeo-Christian tradition as love to God and love to man."*

We feel far more kinship with the ethical ideals of Jesus than with what we term "the Judeo-Christian heritage." There can be no doubt that Judaism has contributed a great deal to our thinking; but when we get to the Christian heritage, if it includes much beyond the death of Jesus, it enters a realm of thought with which many of us have little sympathy.

We have also dared to believe that within the Christian tradition our interpretation is perhaps the most valid. We do not say this to indicate that we have "the true religion," but we feel that Paul so changed the religion of Jesus as to make it a religion about Jesus. It is the religion of Jesus, primarily his ethical teachings, which concerns us the most. We feel that if we could preach this simple and pure gospel with the later accouterments removed we would have the religion of Jesus, a gospel which might save the world. We therefore look upon Unitarianism as being within the great stream of Christian tradition rather than being a break from it.

Another point of view has grown up among Unitarians. It received early emphasis in Transcendentalism with Ralph Waldo Emerson. It was a vision of a universal intuitive faith which claimed to be "beyond Christianity." Emerson talked about the human soul, man's ability to find by intuition certain truths which were not the product of any particular prophet on the historical scene. These truths were essentially Platonic and eternal.

The tendency to consider Unitarianism as a new universalism has several motivations. One is the desire for a religion in which persons other than Christians may join without becoming Christians. Another is the desire of certain groups to use the Unitarian church with its historical roots for purposes which are largely propagandist in nature. The desire to form the church into a social action group in various fields of social and political endeavor is one of earnest souls who wish to use a prominent, if small, church for their own purposes. Many of these sincere people wish this church to be a "universal church."

There also is a sincere motivation to move away from Christian sectarianism. Dr. John Haynes Holmes, the minister emeritus of the Community Church of New York, said in 1919:

> *"I left the Unitarian ministry as my personal sign and pledge to serve nothing less than the universal religion of mankind. . . . [Our church in] cleansing its covenant of all Unitarian and even Christian implications . . . took the first steps toward making it a community as contrasted with a sectarian institution of religion."*

Dr. Holmes was motivated by strong desires to link mankind together with common ties and bonds rather than to divide mankind into many sects. This is a lofty motivation, and in many respects those who voted in Syracuse for the statement which omitted Jesus were voting for this kind of universal religion rather than against Jesus.

I have great sympathy with their aims. Those of us who wish the Unitarian religion to remain as a sect of Christianity deplore the cultural and intellectual smugness of Christianity. We also want Unitarian Christianity to be aware of and interested in the teachings of the prophets of every age and every land. I must say, however, that I deplore the attempt to take the Unitarian religion out of the Christian tradition. We belong to the great tradition of Christianity which always has had divergencies within it.

If I properly understand modern Protestant biblical scholarship, it is evolving a concept of the historical Jesus very much like the concept of Jesus which Unitarians have had for years. Yet, just as this change is taking place in orthodox scholarship, the world religionists wish to go off and play a different kind of a theological drama. I, for one, prefer to remain within Christianity and have a "homecoming" celebration for the orthodox!

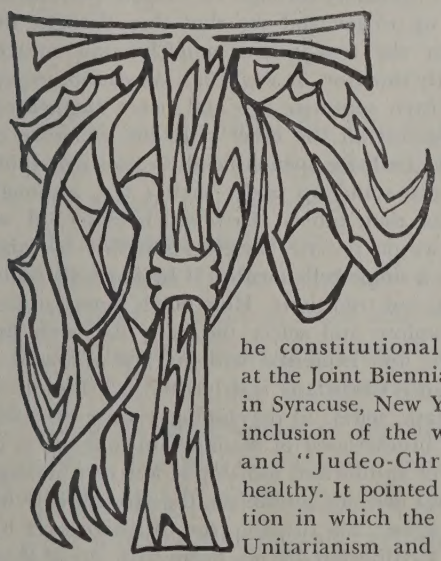
There is room within the Unitarian denomination for both those who believe in the Unitarian religion as a Christian sect and those who wish to go beyond this and form some world religion. I believe that there is room because within the Unitarian ranks we can discuss these matters creatively. I am not at all certain that the way to discuss them is when we are confused with such an issue as the merger of two denominations. Certainly, the pressure of making decisions about statements of purpose is

not the best atmosphere for such discussion. Within the next decade the Unitarian denomination (or the Unitarian Universalist denomination) can fill a constructive role for religious people over the world by exploring this question: does a religion function best by trying to change within a tradition or by separating itself from a tradition and going it alone as a new world religion?

My conviction in regard to world religion might be termed "pluralism." Many religions are tied up rather intimately with particular cultural patterns. It is unrealistic to assume that one can take universal elements from each and, like Bahai, form a universal religion. It is better to reform the religion within each cultural tradition. I believe it would be best if Christianity were reformed so that it would be more nearly like the religion of its founder, emphasizing its universal elements. Buddhism would be improved if it returned to the finest and most universal teachings of the Buddha. If this process takes place, it will be more constructive and include a greater portion of humanity than if each group which thinks it has universal elements tries to go it alone.

One reason why I believe in Unitarianism is the conviction that the free discussion of basic religious ideas will be a creative thing. If the Syracuse conference accomplished nothing more, it made explicit a subject for discussion which was already implicit among us. We and the world will gain through this discussion. I am ready to defend my own point of view, and I want to listen attentively to those who believe they have a universal religion. The results of such discussion will not be destructive.

It behooves all of us as we seek for the truth not to deprave ourselves by belittling the motives of those who disagree with us or by withholding our support because things do not go exactly our own way. Nothing ever has been accomplished by withdrawing. This kind of discussion will make our denomination more the denomination it ought to be, provided our motives and our ideals are right.



The constitutional controversy at the Joint Biennial Conference in Syracuse, New York, over the inclusion of the words "Jesus" and "Judeo-Christian" was healthy. It pointed up the direction in which the great tide of Unitarianism and Universalism is flowing. Furthermore, it revealed that the current is much stronger than we ever had expected. Unitarianism and Universalism now are obliged to face their universal religious implications more forthrightly and honestly than in the past.

We are coming to see that our basic philosophy is making of us a distinctive religious movement that is no longer just a heretical sect within Christianity. Our approach to religion constitutes the birth of a fresh faith in the world of organized religion. After we grow beyond our emotional and partisan feelings about Judeo-Christianity, we will be able to stand on our own metaphysical platform without feeling insecure twinges. Too many people are uncomfortable unless some certificate of accreditation to a socially acceptable religion is appended specifically to their own faith's statement of meaning and purpose.

A GREATER LIGHT

Beyond Christianity

by John Nicholls Booth

The Rev. John Nicholls Booth is minister of the Second Church in Boston. Dr. Booth is author of the pamphlet, Introducing Unitarianism, *and the book,* The Story of the Second Church in Boston.

Unitarianism, like democracy, science, and every other medium of valid scholarship, affirms that it seeks to learn and live the truth by being open to all channels, people, and traditions through which accurate insights may develop. Like democracy, Unitarianism upholds the supreme worth and dignity of each human being, and hence it considers that every individual is capable of giving some expression to the truths of God. No one religion or brain has been singled out uniquely by the deity to help men discover truths while other groups have few or no such gifts bestowed upon them. Unitarianism, in consequence, searches out insights that are not included in Christian scriptures, but may be found in the writings of Mohammed, Buddha, Confucius, Laotse, and other teachers.

Unfortunately, prejudices and early training die hard. Many people are brought up to believe that their own religion sets forth the only divinely inspired faith. Later they may reject this premise, but still feel that worthwhile religion comes from their own spiritual heritage.

I constantly encounter persons who are convinced that religion started with Christianity. They forget that Christianity is founded upon Judaism, which goes back many centuries before Jesus. They overlook the fact that their one holy book, containing the Old and New Testaments, was written entirely by Jews, based upon Jewish thinking, laws, ethics, and legends. That is why we in liberal circles often call this religion Judeo-Christianity.

Neither Judaism nor Christianity, however, is the bearer of a pure faith. Although the Bible was an expression of Jewish thinking by Jewish writers, the origins of the ethics, theology, and laws in countless cases were not Jewish. The Jewish rabbis, lawmakers, poets, prophets, and leaders absorbed the ideas of those around them, the Greeks, Romans, Egyptians, Babylonians, Phoenicians, and others, taking what was excellent, rejecting what they considered inferior. They made the ideas their own, and the blend, enhanced by Jewish concept, became Judaism. Christianity embraced this inspired synthesis as developed by the Jews, Jesus of Nazareth and Paul of Tarsus, and added its own theology based upon the life and death of Jesus.

We Unitarians embrace many ethics of the Old and New Testament, but cast aside much of the theology that men have read into the books. We regret that the blend of faiths represented by Judaism and Christianity suffered a grievous wrong when, finally, the books were closed, creeds and laws were set up, and both religions no longer remained officially open to the thinking of other religions. Once the two religions decided to settle down around closed systems, they shut off growth.

Unitarianism would not be cutting itself off from the mainstream of Christianity by omitting the words "Jesus" and "the Judeo-Christian tradition" from the constitution suggested in Syracuse. As a child, one's life is colored and supported greatly by his family association. In adulthood, a woman may take another name in marriage, a man may move away and seldom see his family, both man and woman may build a new family in which they hope to give their own children greater advantages than perhaps they enjoyed as youngsters. Nevertheless, each carries his original family heritage with him; he still draws upon its cultural and spiritual resources. The heritage is in their hearts even if the labels have been dropped. They may change their names to be more consistent with their growth and true situation, but all the treasures of the past continue to live in them and help them. They still meet with the family, think with it, learn from it, and love it. Only an ingrate denies his family; only a fool pretends it is gone; only a child feels lost and anathematized if the label is dropped.

How much richer our religion can be when we continue to augment it with the best our search for truth discloses in various heritages. Judaism is based primarily upon the Old Testament. Is not a Christian likely to feel more blessed than the Jew because he follows a religion that possesses not only the book of the Jews, the Old Testament, but, in addition, has the treasure of the New Testament? Think of what the orthodox Jew misses in the Sermon on the Mount, the Beatitudes, the Parables, and the insights of Paul!

Doesn't the Unitarian feel that he is even more blessed than the orthodox Christian, for he draws not only upon the Old Testament and the New Testament, but, unlike the others, he honors and studies the Koran, the Bhagavad-gita, the bibles of various religions. He does not disregard them as below consideration, the works of false prophets, not fit to be used for scripture.

No religion is, in development, content, or history, a pure faith. Each is made up of, and evolved from, the best of various heritages. The trouble is that all classical religions stopped their syntheses long ago and froze on a level that became sacred to their followers.

For one entire year in a former parish I made a habit of reading two lessons each Sunday morning. One reading was the best appropriate extract I could find in the Judeo-Christian Bible; the other was always the finest suitable passage I could locate in one of the other bibles on my shelves. Halfway through the season, persons began to sidle up to me and say that they thought the readings from the non-Judaic, non-Christian sources were frequently superior. It was true. We cannot expect one book, written centuries ago and never augmented, to compete against all the other religious literature of mankind, if we evaluate open-mindedly. No single bible of any faith can stand up under such a test, although some do better than others. How much better off we are, then, if we do not tie ourselves slavishly by label or practice to a single religio-cultural heritage, its bible, commentaries, and traditions. How much more satisfactory if we explore and select the best that man has thought, done, and expressed without first giving it a loyalty test — is it Christian? is it Jewish? is it Buddhist?

Our large task, today, in developing a sense of world citizenship, a brotherhood of mankind in religion, is to rid ourselves of an obsessed idolatry of any one heritage — the Buddhist over his Buddhism, the Moslem over his Islam, the Jew over his Judaism, the Christian over his Christianity. Civilization did not begin with any of these religions. True enlightenment did not proceed automatically and exclusively from any single faith. Each religion has lit a candle in the hall of mankind. Snuff out any one, and a little more darkness will descend upon the multitude. Blend their candles together in one place, and the great hall will blaze with illumination, and the faces of all men will be seen more clearly. Separate the glowing tapers, and there are islands of light with shadows between where misunderstanding can grow and where one steps with fear because he cannot see too clearly what lies in the intervening darkness.

As our world grows smaller and people move about and settle in each other's communities, the problems of sectarian pluralism and religious parochialism achieve serious proportions. The simple act of giving statehood to Hawaii opened America's doors to the Buddhists, Moslems, and Hindus living there. Will our culture

treat these religions as foreign and hostile to Unitarianism or Christianity? Just because they do not embrace Christianity, will we smear them intemperately as a conservative Boston Unitarian clergyman did his Unitarian brethren of universal faith with the cry, "anti-Christian atheist"? Will we say, as do Christian and Jewish classicists, that we simply must endure each other till the end of time as tolerant people and then let God decide on Judgment Day which is the true church? Or will we encourage one another in our varied cultures, so that we can learn the best from each other and go forward as brothers in the search for peace and truth?

Unitarians are not divorcing Jesus. They only seek to increase the faculty of teachers from whom inspiration, strength, and truth can be gained. There is something snobbish and arrogant, something immature, in pronouncing like primitive tribesmen that we follow the God of Abraham, or the God of Jesus, or the God of Mohammed. No one group or teacher has a private option upon the God of the universe, the father of all living creatures. Rather let us speak of ours as the God of all men and of all religions, the God of a humanity that is trying through many cultures and faiths to learn and do His will. As Unitarians and Universalists we are trying to discover how to evaluate and grow through the teachings of various religious systems, without fearing, favoring, or closing ourselves off from any one. God is interested only in what is good and true, regardless of the labels his children militantly defend in their false pride over their own little discoveries.

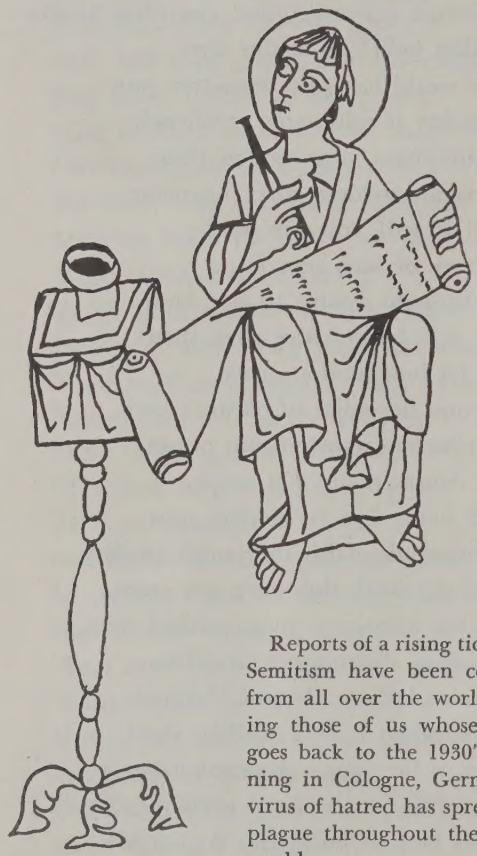
Extravagant Imagining

From ancient times the tide of spring
Has raised the hopes and dreams of men
To joyous intimations of
Extravagant imagining.
They looked below and saw the earth
So long in bond to snow and frost,
Triumphant now o'er winter's death,
And from the east the early dawn
Eclipsed the shadows of the night
With splendor of returning light.
They little knew of nature's laws:
Of whirling spheres and circuiting
Of earth around a fiery star;
They little dreamed that greening things
Were fed their color from the sun,
Nor how dead growth from seasons past
Combined with soil and rain and heat
To generate the spark of life
In sleeping seed and dormant root.
But wondering, as men will do
Before some greater mystery
Than simple mind can penetrate,
Yet moved by spirit thought to be
Inherent in humanity —
That mark of stature more than brute —
They made them gods to fill the void
Between their wonder and the spring,
Not asking, in their childlike way,
If these were real or figments of
Extravagant imagining.
To northern climes Éastre came,
A goddess sweet, with Saxon name,
Bridelike, arrayed in vernal dower,
But wielding high supernal power.
Her voice, unheard, was straight obeyed
By bird and beast and budding leaf,
Without confession of belief,
And trustful as the unafraid
Alone can be who have not learned
The ways of guilt and shame and fear,
As man, who only trusts in part,
And never fully gives his heart
To what he loves, for doubt his love
Will grant him all his heart's desire.
But now with signs on every tree,
With song of bird and hum of bee
He joins the universal mirth
Of life renewed upon the earth,
In festival and holy rite,
With thankful prayer and joyous lay
To celebrate Éastre's day.
The goddess smiled and man adored,
Yet all the while he knew that death
Would visit him some latter day.

A cruel fate for one who gave
His homage to a deity
Of such apparent potency!
The trees might leaf, and young be born,
And color come to every flower,
And well they might, dumb creatures they
Sing silent praises to her power
Who brought them to their natal hour,
Unknowing of their certain end.
For those who kneel and venerate
At altars built for her sweet sake,
Bring sacrifice and offering
To gladden goddess of the spring —
Surely for men there must be more
Than emptiness beyond death's door,
Rewards for love and worshiping
More than for blind obedience
Of animal and bough and twig.
Thus to imagination's sway
Our Saxon forebears gave free play,
In ancient times when south wind's breath
Had almost banished thoughts of death.
"Fear not," they thought they heard her say,
"Éastre's children will not die
If they but worship at her shrine.
'twill only be a little time
From seeing death to certain life,
As in this very northern clime
The curse of winter she removes,
And brings the world to life again.
Éastre promises to those
Her worshipers who die between
Her yearly coming in the spring,
Return with her to heavenly home
Of joy and of eternal dawn."
So does the season raise up hope,
And hope demands assurances,
And blest is he by inner ear
A godlike promise he can hear.
In every land where seasons change,
In different ways, with one intent,
The rites of spring men celebrate
And gain in certainty the more
They build high altars and present
A sacrifice or sacrament
To some Eastre of their own,
With thanks for favors in the past,
And prayers for greater yet to be
Of increase in the earth or flock.
Then from the cycle of the year
Of birth and death and life again,
Imagination feeds the hope
Of never ending life beyond
Ephemeral and earthly sphere
Where bliss would be and darkness gone,
As in Éastre's deathless dawn.
The goddess to the Saxons dear
Judea's people knew naught of.
Of Ashtoreth and Isis too,
And Cybele of Phrygia —
All goddesses of mother love —
They knew the names but did refrain
From worshiping, because their law
Strictly forbade their loyalty
To any but the father-god
Whom they called Yahweh, and whose rule
Was universal over men
And over nature, life, and death.
With law book and with priestly code,
Imagination could not stray
As far with them as simpler folk
Who were not bound by stern decree
From wondering and ecstasy
Upon the coming of the spring.
The learned doctors did dispute
Of resurrection, afterlife,
Of heaven above and hell below;
Contending parties did arise,
The Pharisee and Sadducee,
Proclaiming truth was on their side
And would be for eternity.
So minds were stirred and hearts inflamed,
And yearning, that the ancient lore
Of book and rule could not fulfill,
Possessed the people Israel.
The time was right, it being spring
For excess of imagining,
The people weary of their life,

Oppressed by foreigners, and strife
Among their leaders grew more harsh.
No voice save one could comfort give,
A teacher down from Galilee
Who spoke to heaven-laden souls:
"Come unto me and you shall live;
Come, learn from me of rest and peace,
For I am meek and lowly too,
And only ask from each of you
That you shall love both God and man
With all your heart and mind and strength.
To such as do, my promise is
The hope of life beyond the span
Of earthly years of waning length."
Though many who had come before
Had told of immortality,
Not one possessed authority
Like unto his — no priest nor scribe
Nor wise man coming from the east
Had ever made life seem so clear,
And loved enough to cast out fear.
So they loved him and did rejoice
To hear his message and his voice.
Then suddenly he was no more.
The word spread round his body lay
In death's dark tomb, and at the door
A great stone placed so none might come
By night to steal the corpse away.
This seemed the end, but it was not;
For it was spring, and if the bud
Could burst its bonds with life renewed,
How much less then could tomb retain
The body of one such as he,
Who scorned the fact of body's death
And spoke of the eternal life?
A faithful few, his followers,
Believed he had indeed escaped
The grave's cold clasp, divinely true
To all his words, as they recalled,
So close to their most precious hopes,
And they proclaimed the news abroad
Of greater wonders yet that God
Would grant to all who pledged belief
In one who died and then had risen.
The news spread fast, and far and wide;
Imagination winged its way
Through centuries, and countless hordes
Profess belief on Easter day.
The world has quite forgotten now
The day it celebrates as Christ's
Triumphant resurrection time,
A pagan goddess gave the name,
And it will ardently deny
A trace of such imagining
As brought Éastre to her fame.
Yet it is harder now than then
To let imagination grope
Beyond the range of nature's laws,
Attributing its wondrous power
To deities of human scope.
Full many live in conflict now
Between the faith they must profess,
And the truth they dare not guess,
As one who came in anguished state,
His deep disturbance to relate.
"I must believe. I must," he said,
"Lest when I die I shall be dead."
And so he sings — he cannot say —
That "Christ the Lord is risen today."
They lack in faith who do not see
That spring is all she needs to be
To gladden still the hearts of men.
Without the props of ancient lore
The wonders that she holds in store
Soar far beyond the bounds of old
Extravagant imagining.
Her glory is enough for joy;
Her surging life sufficient pledge,
Whate'er our own small destiny,
Of present immortality.
Then raise our joys and triumphs high;
Hope will spring up and shall not die!

Robert C. Palmer



THE CHRISTIAN SIN

Anti-Semitism

by Edward A. Cahill

The Rev. Edward A. Cahill, minister of the United Liberal Church in Atlanta, Georgia, is director of the Department of World Churches of the American Unitarian Association. Mr. Cahill also has been an associate director of the Unitarian Service Committee.

Reports of a rising tide of anti-Semitism have been coming in from all over the world, sickening those of us whose memory goes back to the 1930's. Beginning in Cologne, Germany, the virus of hatred has spread like a plague throughout the Western world.

I became politically conscious during the Hitler period as a student in theological school, so anti-Semitism, to me, is related inextricably to fascism and Nazism. As a student I was what is now called a "premature anti-fascist." My experience then, and since then, has made me supersensitive to all manifestations of anti-Semitism, racism, bigotry, and prejudice as the hallmark of Nazism.

My experience has been different from that of most of you. I was on the staff of the Unitarian Service Committee from 1943 to 1948 and worked intimately with refugees and the victims of Nazi persecution. In 1946 in southern France I worked in rehabilitation homes where we attempted to restore to some degree of health former inmates of German concentration camps. I saw the tattoo marks, the concentration camp uniforms, the emaciated bodies, and the broken spirits. Never again shall I be able to brush off any manifestation of hatred, bigotry, or prejudice as unimportant, for I know there is nothing more destructive of the best in our culture.

After the war was over, we assumed too easily that anti-Semitism died with Hitler. It was easy and convenient while Hitler was the enemy to make him the scapegoat — to pile on his head all our own sins of bigotry and prejudice. Anti-Semitism did not die with Hitler. The virus still exists in us as in the Germans, and new outbreaks occur whenever the guard is lowered.

American publicity about the recent rash of anti Semitic activity has focused on Germany and America. Between December 25 and January 7, however, the swastika has been seen and Nazi slogans heard in twenty-four countries of the West. Germany produced over one hundred specific incidents during this period and America, thirty-nine. These events have been terrifying for Jews surviving in Germany and Europe. They remember, if we don't, how it began in Germany in the thirties. They remember the lack of effective concern of the Western powers who were interested more in building the strength of Hitler as a buffer against communism than in standing strong for the principles of decency and civilization. The position today is not dissimilar. Once again the West is building Germany as a buffer against communism. Once again when our tactic becomes embarrassing we seek easy answers — hooligans, diseased minds, lunatic fringe, triggered imitative behavior by juvenile delinquents. All these factors are present and operative, but they fall far short of serious explanation.

In America we have sought the easy rationalizations — it's a Communist plot to discredit our policy in the rearming of Germany. Britain has acknowledged its guilt of the 1930's publicly and declared in strong language, "We were careless once; we shall not be again." The

Daily Mail has been quoted as saying, "If we allow it [anti-Semitism] to grow, we shall deserve what shall surely come to us." Britain has taken the matter seriously and has announced that on this she will stand firm. We in America have been defensive and have sought easy explanations in the hope that all will blow away.

Is there real cause for alarm? Is the situation in Germany serious? Dr. Krausnick, a social historian of West Germany, declares that there is only a handful of violently anti-Semitic persons left, but there is a large number of latently anti-Semitic persons. He describes the problem as psychological rather than political, since Germany is now prosperous. Dr. Adenauer officially condemns anti-Semitism as destructive of the German reputation in the West and implies that it is the result of hooliganism. On the other hand, Dr. Franz Boehm, a leading figure in Adenauer's Christian Democratic party, has stated that he thinks that this is a synchronized operation. Mr. Colin Lawson, in a series of articles in the London *Daily Express,* reports that there are a dozen Nazi-type political parties in West Berlin; that there are 1,250 veterans' associations with a Nazilike central organization; that 40,000 German youths are enrolled in the German National Youth Movement under the leadership of former Nazis. He points out that Adenauer's cabinet, the police force, the judiciary, and the school system are riddled with former Nazis. In eleven major cities the police chiefs are former S.S. leaders. One thousand judges are former Nazis. When these facts were brought to the attention of Dr. Schroeder, Minister of the Interior, he declared, "There will be no second denazification."

The Manchester Guardian made a survey of the attitude of the man in the street and reported a reaction much the same as at the beginning of the Hitler period: "I don't want to know anything about it; anyhow it's all very much exaggerated." In 1953 a survey made for the United States High Commissioner reported a steady growth in anti-Jewish feeling and a lack of a sense of guilt on the part of Germans for the atrocities of the Hitler period.

With this background, we proceeded to rearm West Germany to make of her a major power. The policy of German rearmament was resisted within Germany by all the forces of liberalism. Our victory with Adenauer on this point resulted in the loss of effectiveness of German liberalism and the return to power of thousands of former Nazis as bona fide anti-Communists. The situation is serious and cannot be brushed aside with trite expressions of good will or easy rationalizations of hooliganism, lunatic fringe, or triggered imitative behavior.

I have left untouched the underlying moral question, Why the Jew? The answer is simple but uncomfortable: Ours is a predominantly Christian culture! For almost two millennia we have been conditioned to hate the Jew, not only as a subhuman, an inferior race, but as the murderer of God. The stereotype of the Jew as "Christ killer" is imbedded deep in the subconscious layers of the Christian psyche. Hitler could not have made political capital out of anti-Semitism if Germany had not been conditioned by Christianity to hate the Jew. He would not have been allowed to get away with it for a decade by Britain and America if we, too, did not have a deeply rooted Christian prejudice against the Jew.

Malcom Hay, a Scottish Catholic historian, in his Beacon Press book, *Europe and the Jews,* documents with meticulous care the hundreds of years of anti-Semitic conditioning and persecution of the Jewish minority by the Christian world. But the phenomenon of Christian anti-Semitic conditioning is not all in the past; it is not just a cultural lag from medieval times. When announcing the release this January of Yale University's seven year study of anti-Semitism in Protestant Sunday School text books, Dr. John Bennett, Dean of the Faculty of Union Theological Seminary, stated, "The study reveals that images and suggestions in some Protestant Sunday School lesson material stimulate anti-Jewish prejudice. There is a religious conditioning which prepares for a negative attitude toward Jews." He concluded that the study showed that the religious roots of anti-Semitism are still important.

The crucifixion story and its corollary teaching is the principal factor in our religious heritage, which accounts for the singling out of the Jewish minority as a target for persecution and abuse. If we are to understand the virus at large in Germany, America, and the other Christian-oriented nations, we must look at the skeleton in our closet in all its macabre significance. To state that anti-Semitism is the devilish byproduct of certain aspects of Christian theology or mythology is not to make an academic statement. It has caused the death, murder, and torture of millions of persons in our time. It has debased our civilization and made of our idealism a mockery. It is not a medieval phenomenon; it is a contemporary disease, and we are infected with it.

Explicitly and publicly, modern Christianity condemns anti-Semitism and bigotry. The Pope, the bishops, the church leaders of all denominations denounce acts of violence directed against the Jew. In the meantime and continuously, Christianity perpetuates the historical lie that the Jews killed "Our Lord." Every year throughout the Christian world the drama of the Passion in all its gory detail is re-enacted, painting with indelible strokes the stereotype of the Jew as "Christ killer." Is it any wonder that we continue to produce anti-Semites? Is it any wonder that political crackpots continue to exploit the myth? The ground is prepared well, and the dragon's teeth of hate spring up like seeds in fertile ground.

Let us not be amazed or shocked that anti-Semitism did not die with Hitler, for he was not its creator. Our amazement and shock should be directed to our Christian culture that, with its roots in Judaism and an ethic expressing the ideal of peace on earth, good will to men, with devilish subtlety conditions us to kill, torture, and persecute in the name of God.

statement that we made three attempts to sandbag the Unitarians into putting "the Judeo-Christian heritage" into the stated purposes of the constitution was untrue, unfair, and unjust; and his conclusion, based on this false premise, that we were behaving like smelly South Boston ward heelers was unpardonable. He owes us an apology. We have none to make to him. — SAMUEL M. LANE, *New York, N.Y.*

READER QUESTIONS THAT 'ROYAL BIRTH' OF JESUS IS VIEW BASED ON REASON

To the Register: The Rev. John Ogden Fisher's article "Royal Savior" in the December, 1959, *Register* was interesting if one delights in letting his fancy run where it will without much direction; but to give it a subtitle of "Reason and the Story of Jesus" I think is extremely misleading.

To imply that reason might bring one to the belief that Jesus was of royal birth would mean that reasoning men in the field of biblical study had at least presented such a view with some degree of unanimity, but this is hardly the case! There certainly are scholars who believe that Jesus probably was well educated, possibly even being a rabbi. Also, as Mr. Fisher points out, there are many things that might make one doubt the traditional story of Jesus' background, but to jump from the traditional view to the concept of a "son of a comparatively wealthy prince of the realm" is rather risky . . . reasoning. . . .

I think that Mr. Fisher is particularly on shaky ground when he takes whole incidents from the traditional story as support for his thesis without questioning the validity of the incidents. His whole thesis is based on the genealogy of Jesus given in the book of Matthew, which in turn follows the book of Kings, and I am quite certain that Mr. Fisher would have a difficult time finding even a small number of biblical scholars who would agree that this was the true genealogy of Jesus. On the other hand, I think most scholars would say that such a possibility was very remote. The use of the nativity story and the story of the visit of the wise men as proof of princehood does not seem to me a very reasoning or scholarly approach because neither story is historical in its origin; and the same is also true of the story of Jesus at twelve years of age in the temple.

Instead of discovering something new about the remarkable life of Jesus, I am afraid that Mr. Fisher has done exactly what the author of the book of Matthew wanted his Hebrew readers of the first century to do — that is, believe that Jesus was really in the Davidic line traced through Joseph. . . . it stands up to reason less today than it did then — for even then it was admitted that Joseph was not the father of Jesus anyway. . . .

I would appreciate a truly scholarly approach to the concept of the historical Jesus as it is seen today by the scholars. . . . — H. E. WARNER, *Prescott, Arizona*

CANDIDATE'S RELIGION SHOULD BE WEIGHED ALONG WITH HIS OTHER QUALIFICATIONS

To the Register: I disagree with Dr. Homer Jack's statement in the December issue that "To vote against a candidate for the presidency merely because he is a Roman Catholic is the essence of bigotry."

In the first place, the cause of Catholicism in America would be greatly advanced if the taboo against a Catholic president could be broken. I can think of no action a Catholic might take that would have greater potential for promoting religious truth as he sees it than to vote for a Catholic presidential candidate who is at all qualified for the office. If a person believes that his religion, with increased strength, can help the nation, then the religion of a Catholic president becomes a valid political issue for that person.

In the second place, the Catholic Church is a very real political force. The fact that there are Catholics in both political parties often beclouds this fact. One needs only to list from Dr. Jack's article three of the political questions on which American Catholics have taken a clear stand to show that they have as much in common as either Democrats or Republicans, over the country at large: legalization of birth control, public aid to parochial schools, and censorship of immorality in the mass media of communication. The first two of these, at least, are likely to be issues of major political importance in the next decade.

The fact that a candidate is a Catholic should not, of course, be a *sufficient* reason for voting for or against him, any more than his political party should be. But the people and the forces that a candidate represents ought to be weighed in the balance along with his personal qualifications. — GORDON ALLEN, *Bethesda, Md.*

To the Register: Dr. [Homer] Jack's article, "A Catholic President?" [December *Register*], approaches the subject with more objectivity and fairness than I expected to find in any religious publication — even Unitarian.

I wonder, by what sort of theological acrobatics, do Protestants justify a position that a candidate for president ignore his religion when political decisions are to be made. Or is this required only of non-Protestants? — JACK GILLESPIE, *Elverson, Pa.*

READER SO PLEASED WITH ISSUE THAT HE OVERLOOKS HIS SIESTA

To the Register: My admiration for the January issue is not "Quiet Enthusiasm" but enthusiasm unrestrained. In my estimation it is the best yet. I became so absorbed that I entirely overlooked my siesta — a delightful indulgence at seventy-one.

Especially timely is the editorial "The Problem That Won't Go Away."

Among the well chosen articles, of paramount importance, in my opinion, is the one by the Rev. John Ruskin Clark, "Social Action in the Church." Anyone connected with resolutions to be submitted at the American Unitarian Association annual meeting should not

miss it, and anyone who did not read the article by Dr. Lincoln P. Bloomfield, in the Mid-Summer issue, on the subject of resolutions, would be repaid in looking it up now. . . . — HARRY H. WARNER, *Savannah, Ga.*

AREN'T TRUTH, BROTHERHOOD, LOVE AMONG OUR 'INTEGRATIVE PRINCIPLES'?

To the Register: John Ruskin Clark's article on social action in the church [January *Register*] made me wonder about a number of things. What is the "integrative principle" of the thousands of churches in the world which do nothing about hunger and war and discrimination? He feels that the integrative principle of a church has to do with religion. Do not hunger, and war, and discrimination have to do with religion? . . .

I think the growth of our movement is important, but only if we grow in practicing as well as professing principles of justice and brotherhood and love. To me, if truth, brotherhood, and love are not among our integrative principles, then our religion isn't worth the time it takes. . . . — EVELYN FALKOWSKI, *Huntsville, Ala.*

BETTER ANSWERS THAN BIRTH CONTROL SUGGESTED FOR POPULATION PROBLEMS

To the Register: Strange, I do not seem to recall anyone speaking about birth control who reflected on what would have been the result if, say, his own coming into the world had been neatly averted. Or suppose the seed had been wasted that flowered in Copernicus or Euclid or Beethoven or Homer or Buddha or — Jesus? Where does genius arise — or just plain ability — but among people? How come the disciplines and the know-how to provide life more abundantly?

Does population outrun food supply? Then why not have more McCormicks? Is there too little shelter? The Greeks with stone had beautiful ways about that, and now newer materials open up possibilities more vast for imaginative builders to make better housing for more people. Ambition and brains and skill still have to be born. Rather than try to trim population to fit today's conditions, why not use the pressure of population to create better conditions? Perhaps better sociology with broader opportunity, perhaps better economics, perhaps more faith?

Education and experience come not without men and women. And in the relations between the two, why not learn more about sex? Is that a tool, an appetite, a pleasure, an indulgence, a smutty joke, or may it be faith, hope, prayer and love, uplifting as high as the human soul can reach? — ARTHUR E. GREEN, *Needham, Mass.*

IS UNITARIAN THEOLOGY CONCERNED PRIMARILY WITH PROPERTY VALUES?

To the Register: In the January *Register,* Wallace Bartholomew of Seattle questions my equating liberal religion in part with liberal politics in the article about the Orange County Unitarian Church.

It's an age-old controversy. All of us must have heard disparaging comments in orthodox church circles about ministers "mixing politics with religion."

It is such a basic and important question that I would urge the *Register* to conduct a huge debate on the matter.

While definitions of liberal and conservative in the political sense are irritatingly vague, it seems to me that the politically conservative Unitarian is basically at odds with himself due to this central fact:

The conservative justification for vast economic disparity and the necessity for the apparatus of coercion and repression is based upon the original evil in man, a most un-Unitarian concept.

Since when is Unitarian theology concerned primarily with property values? Yet would Mr. Bartholomew deny that political conservatives historically such as Hamilton, arch enemy of the Unitarian Jefferson, have defended the cause of property rights against human rights?

Agreed, there are plenty of political conservatives in the Unitarian Church. One merely has to read such articles as the one by Dr. Lincoln P. Bloomfield in the [Mid-Summer, 1959] *Register* to realize that that charming, interesting Unitarian in the next seat can quite well harbor an orientation right out of Edmund Burke.

As to how they can do it without developing schizophrenia, I frankly do not know. — FORD W. CLEERE, *Anaheim, Calif.*

CRITIC OF 'CHRISTIAN AFFIRMATIONS' SEES NO NEED TO ALTER HIS VIEWS

To the Register: My first impressions of "We Stand" by the Rev. Harry H. Hoehler and Harry M. Stokes [*Register,* Mid-Summer 1959] were not encouraging. I was surprised at the number of quite unwarranted assumptions which they made and then proceeded to use as the ground of much of their most forceful criticism. If my three main criticisms [*Register,* April 1959] were "palpably false," why did they lament the lack of space for complete refutation? I should have thought that what was palpably false had no need of refutation. And I was puzzled by the erratic operation of "those inexorable laws of change" which in a short half-century had so deeply affected the ideology and method of humanism that they were "just as surely . . . measuring its decline," but which over a period five times as long had left the principles and ideals of the Founding Fathers of Unitarianism so little qualified that the spirits of these Fathers could be called up to pronounce infallible judgment on our modern deviations and heresies.

The effect of these first impressions has not been removed by more careful consideration. The purpose of the authors seems to be much more an attack on humanism than a deference of the "Affirmations"; and much of

(Continued on page 14)

their argument shows their irrational reverence for tradition and their strange nostalgia for the past, or at least the Christian past, idealised and sentimentalised out of all relation to historical reality. I can understand the difficulty of translating the beautiful and impressive language of the "Affirmations" into simple and unequivocal terms to explain their real meaning and purpose to unsophisticated minds; but without the enlightenment which those projected essays might have provided, I can see no reason for changing my first opinions.

I recognize that the tone of my comments was unnecessarily polemical—I should have adopted the method of "We Stand" and concealed the mailed fist in a velvet glove—, and I should now amend some of my criticism. My description of certain words and statements in the "Affirmations" as *meaningless* was inaccurate, and also misleading, inducing Mr. Hoehler and Mr. Stokes to assume, quite erroneously, that I had been using the technique of semantics and "the positivist theory of verifiability." I ought to have said that those words and statements are indefinite and equivocal—they have one meaning, or rather different and often quite contradictory meanings, in Christian theology where they properly belong; for most Unitarians they are only picturesque and emotive expressions of the traditional dogmas, the content and implications of which they cannot accept; and for the authors of the "Affirmations," they have some quite special meaning of which, unfortunately, no clear definition or explanation has been given.

Let us consider two examples: "the redeeming presence of the Spirit of Christ in the world" and "the Christian message as a power of redemption." What is the meaning of the idea of redemption implicit in them? For evangelical theology it has a quite specific meaning and equally definite implications: the "Fall," original sin, the essential depravity of man, vicarious atonement through the sacrificial death of Christ on the cross, the purifying and redeeming blood. A more rational theology avoids or modifies the worst crudities and absurdities, but whatever the refinements, the sacrificial death remains as the central fact. The interpretation of the authors of the "Affirmations" will of course be related to the full context in which the phrases occur. Unfortunately, neither in the "Affirmations" nor in "We Stand" is there any attempt to give a clear and unambiguous statement of the precise content of this interpretation, but we may assume that it is essentially different from that of any form of orthodox theology.

So much for the claim of the authors of "We Stand" that theology, like science or philosophy, must have its own special terminology! And is it not utterly fantastic that they should insinuate that it is I who am guilty of "double-think"? — THOMAS MC AUGHTRIE, *Melbourne, Australia.*

AUTHOR PROTESTS THAT EDITING TURNED THE EDGE OF HIS INTENT

To the Register: The editors of the *Register* have courteously allowed me this space in which to forswear their edited version of my Kierkegaard piece in the December issue. Two kinds of editorial change were made which turned the edge of my intent.

One kind is reflected in the substitution of a new title ("Irrelevant Absolute") for the original ("Kierkegaard's Judgment: *The Attack Upon Christendom*"). This change was carried further by the omission of parts of the text which bore on the point. The central intent of the piece was to say that the absolute judgment and the finite judgment are spoken from different orders of discourse, and that since one set of words must do duty for both, the result is confusion; one must develop the insight to recognize which kind of judgment one is confronting and the skill to handle the two kinds in different ways. The editorial changes of title and text introduced a different idea: the absolute judgment is irrelevant. In my opinion the editorial notion is not true, and it is certainly of no interest to me.

The second kind of editing appears in fifty alterations of the moods and tenses of verbs. Most of these were substitutions of indirect for direct discourse, replacing the indicative by the subjunctive. The editing person no doubt thought he was doing me the service of correcting my grammar. The intent of the repetition of the indicative in the original was, however, to state a conviction as to the degree of reality conveyed in Kierkegaard's position and not to report merely what Kierkegaard had thought or said.

A number of policy questions are raised in all this. There is no need to discuss them, but I hope I may be pardoned for wondering why we all bothered. — FOREST K. DAVIS, *Adamant, Vt.*

EDITOR'S NOTE: Me too.

RELIGIOUS LIBERALS ON THIS CONTINENT INVITED TO JOIN TWO EUROPEAN TOURS

To the Register: Once again I have great pleasure in inviting American and Canadian religious liberals who are visiting Europe this coming summer to enjoy holiday fellowship with their English brethren by joining one or the other of the following Unitarian tours to the continent of Europe:

Florence and Rapallo (June 20-July 2); Austria and Germany (August 8-21); Oslo and Nordfjord (August 18-September 1). We shall be visiting at Florence the grave of Theodore Parker, who died in 1860, and therefore we do hope there will be some Americans in the party.

Several *Register* readers have already enriched by their presence a number of previous parties, and, incidentally, made a small but solid contribution to the realisation of greater Anglo-American friendship and understanding. Lone travelers are especially welcome. Very early reservations are essential. Please inquire for further information. — REV. G. W. PARKINSON, *10. A, Westbourne Grove, Scarborough, England.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

BOOKS FOLLOW STUDY OF SCROLLS

THE ANCIENT LIBRARY OF QUMRAN AND MODERN BIBLICAL STUDIES. By Frank Moore Cross, Jr. Garden City, N. Y.: Doubleday & Company, Inc. $4.50.

MORE LIGHT ON THE DEAD SEA SCROLLS. By Millar Burrows. New York: The Viking Press. $6.50.

THE PEOPLE OF THE DEAD SEA SCROLLS. By John Marco Allegro. Garden City, N. Y.: Doubleday & Company, Inc. $5.

Publishing on the Dead Sea Scrolls goes on unabated although now little of it is "popular." The scholars are busy with material they have pieced together in the fragment literature. They are collating what has been assembled and interpreting its meaning for Old and New Testament studies, as well as for a wider understanding of the Essene movement. The results of these studies are published in the learned journals, and they are generally very technical and as difficult to read as they are to come by.

For this reason, those whose interest in the Dead Sea Scrolls has not abated welcome the three volumes here under review. The best of the books is the smallest, *The Ancient Library of Qumrân,* by Frank M. Cross, Jr., professor of Old Testament at the Harvard Divinity School. Professor Cross provides the reader with the information he needs most. Short on argument and theology and long on factual data, his book lays before the reader the developments in scroll studies since the first great flourish of interest marked by Edmund Wilson's *The Scrolls from the Dead Sea,* and Millar Burrows' *The Dead Sea Scrolls.*

Professor Cross writes:

> *"Qumrân studies are ready to enter into a new phase. It is not too early to discern some of the coherent patterns emerging from the mass of fact accumulated by a decade of discoveries in the wilderness of Judah. And it is time to lay many of the early discussions to rest. The combination of newly found and partially published documentary material and the results of recent archaeological research has established new positions from which the entire field of inquiry can be viewed in a fresh perspective."*

All this Professor Cross does in clear, tight English. The volume has an abundance of footnotes printed at the bottom of the page where they may be referred to conveniently.

The title of the volume does not describe it exactly. In fact, Part III of Chapter I, "A Catalogue of the Library," is at once the most informative and the most disappointing part of the book. Cross's description of the documents is helpful, but it is far from a catalogue of the library. He describes, but does not list, the scrolls possessed by the Essenes, nor does he give the time sequence which he says has been established. Because he is a Bible scholar, much of his work is concerned with textual matters.

Professor Cross devotes an entire chapter to the identity of the wicked priest who he thinks is Simon the Maccabee. Chapter V, "The Essenes and the Primitive Church," is the most valuable to those seeking the relationship between Qumrân and the beginning of Christianity. He concludes his volume, as do all orthodox scholars, with an affirmation of his Christian faith and an assurance to his readers that that faith is not and cannot be affected by Qumrân studies. This paragraph stands alone, however, as Professor Cross means it to. The remainder of the book is a thorough scientific presentation of Qumrân studies by the foremost authority in the field.

Allegro's volume is a great disappointment. Like Cross, he is one of the international team of scholars at work on the scrolls. His purpose in *The People of the Dead Sea Scrolls* is to present a kind of *Life* magazine account of the more photogenic aspects of scroll studies. The volume contains 182 photo-offset plates with a running narrative commentary. The reader does not learn as much from this volume about "the people of the Dead Sea Scrolls" as from most others. For those who wish a fine collection of pictures relating to the scrolls and a simple account of them, however, the Allegro volume is valuable. It should be particularly useful in the church school.

Millar Burrows brings down to date his *Dead Sea Scrolls* in a companion volume to his work of 1955. He is an indefatigable reader and analyst of scroll literature, which is compiled, examined, and set in juxtaposition here. The book is only for those who really wish to know what the scholars have been thinking during the last three years. Professor Burrows takes the reader through the thinking of many men before suggesting the conclusions toward which he feels the lines of thought point.

The book is not easy; on the other hand, for reference purposes it has no equal. As in the first volume, Professor Burrows appends careful translation of the manuscripts that have come to light since the previous volume was published.

DUNCAN HOWLETT
All Souls' Church (Unitarian), Washington, D.C.

TRANSLATION SHOWS MOSLEM HISTORY OVERRATED

THE MUQADDIMAH: An Introduction to History. By Ibn Khaldûn. Translated by Franz Rosenthal. New York: Pantheon Books, Inc. Three volumes. $18.50.

The translation of Ibn Khaldûn's famous work at length and with great scholarly care will help to clarify its role in the Moslem world and to suggest more accurately its contribution to us today. Some who have praised him unrestrainedly are not likely to admire the mysticism and intellectual authoritarianism that emerge strongly from his text, considered as a whole. Unitarians

have seen many historical examples to demonstrate that, as the *Qur'an* has it, "Those whom God leads astray have no one to guide them." That is one of Ibn Khaldûn's favorite quotations; another is, "God knows, and you do not know." A counsel of modesty with regard to one's opinions is one thing; it is another to take the position that those in Islam (or in Rome or anywhere) who presume to furnish "official" interpretations of "God's" will or knowledge are to be followed. When "God" leads us "astray," we certainly do have alternative guides. We can define "God" differently as one whose will may become clearer through scientific observation and generalization, or we can proceed in the manner of a naturalistic scientist without apology and without a poetical label.

Ibn Khaldûn, a busy and successful political and intellectual figure in the countries of northern Africa in the late fourteenth and early fifteenth century, wrote his *Muqaddimah* as a long introduction to his much longer and untranslated universal history. The latter is likely to remain one of the basic reference works on the history of the Arabs and of other Moslem peoples during the four centuries preceding Ibn Khaldûn. *The Muqaddimah* deals principally with problems of methodology (historiography), with the nature of civilization, social structure, and control among desert wanderers and sedentary peoples, with arts and crafts considered as ways of making a living, with the sciences, and finally with language and poetry. In it he apparently tried to give order and expression to a host of ideas he had as he went about his chores as judge, administrator, or statesman for one caliph after another and also as he pursued his hobby of gathering facts for his universal history.

The Muqaddimah was for many generations a book of great influence in the universities of Islam. It still is. It perhaps should be compared in influence and viewpoint with the writings of the Numidian Augustine and of Thomas Aquinas. The similarities of such basic writings help to explain why both the Moslem world and the Roman Catholic church glorify intellectual embroidery rather than creative scholarship and scientific investigation.

ALFRED MCCLUNG LEE
Brooklyn College, N.Y.

PAPERBACKS TREAT RELIGIONS, DENOMINATIONS

THE RELIGIONS OF MAN. By Huston Smith. New York: New American Library (Mentor Books). $.50.

This book is written by a man who rapidly is becoming recognized as one of the leading authorities in the field of living religions. His six lectures on Hinduism to a class at Harvard Divinity School closed with almost two minutes of applause. He was chosen to interview Dr. Suzuki for the "Wisdom Series" on television. He has taught at Washington University in St. Louis and now is professor of philosophy at Massachusetts Institute of Technology in Cambridge. His book is an excellent supplement to *The Great Religions* by Ross and Hills, and has the added advantage of well chosen suggestions for further reading at the close of each chapter.

DENOMINATIONS — HOW WE GOT THEM. By Stanley I. Stuber. New York: Association Press. $.50.

This is one of a series by the Y.M.C.A. Press that now includes over twenty-four "Reflection Books." Most are well written from the viewpoint of a broadminded orthodoxy. Stuber's book has a sound historical approach and can be a good help to adult discussion of other denominations, or to teachers using *The Church Across the Street.* Other worthwhile "Reflection Books" include *The Unfolding Drama of the Bible, Sex and the Christian Life,* and *Basic Christian Writings.*

RICHARD F. BOLKI
Unitarian fellowships of Reno, Nev., and Chico, Calif.

ANTHROPOLOGISTS' READER TAKES SOPHISTICATED APPROACH

READER IN COMPARATIVE RELIGION: An Anthropological Approach. Edited by William A. Lessa and Evon Z. Vogt. Evanston, Ill.: Row, Peterson & Company. $7.25.

It is hard to say at just what level religious liberals are in their knowledge of comparative religion. *Reader in Comparative Religion* should do much to make us all more sophisticated about religion. Written by two outstanding contemporary American anthropologists, Lessa and Vogt, it is neither an eclectic hodgepodge, nor is it a whole new theory of religion. Instead, it is an excellent, careful collection of important works of anthropologists and other students of human behavior on the many aspects of religion. The book is divided into eleven sections, covering general subjects such as "The Origin and Development of Religion," "The Function of Religion in Human Society," "Myth and Ritual," "Totemism," and "Dynamics in Religion." Each such section is introduced by an excellent essay on the subject, and each article is prefaced by a critical summary, putting the work in its proper perspective.

Throughout the book are texts from religious works of many different cultures, ranging from a Navaho prayer through a Protestant hymn, from a temple program for a Babylonian New Year's feast to a eulogy on a dead dachshund by a couple from Los Angeles, fountainhead in our country of esoteric cults.

The one area of study missing, despite the quotations from our culture, is that of the so-called great religions of the world. Since the subtitle of the book is "An Anthropological Approach," and anthropologists, by and large, deal with the smaller, technologically less advanced cultures, this is not surprising. There is a temptation for armchair anthropologists to jump to conclusions about "civilized" religions from the information and explanations given for "primitive" religions. This is not really alarming, since many modern anthropologists are con-

vinced that there are basic factors which are pan-human, that cut across so-called racial or ethnic lines. Just what these factors are is not really understood, but scholars are trying to learn more about them.

Unitarians and Universalists, with their quest for universal truth, are brothers in this endeavor. This is one more reason, perhaps the most important one, for a careful consideration by religious liberals of the ideas put forth here. Like so much in our own religious tradition, this book does less giving of answers than leading one on to further questions. Here is a volume that will give a depth to our understanding of religion that a lifetime of reading alone without the guide of such learned men as Lessa and Vogt could hardly give.

THOMAS J. MALONEY
Unitarian Church of Boulder, Colo.

WHY IS CHRISTIANITY A WORLD RELIGION?

THE CHRISTIAN FAITH AND NON-CHRISTIAN RELIGIONS. By A. C. Bouquet. New York: Harper & Brothers. $7.

Dr. Bouquet, an Anglican clergyman, presents this subject from his background of competent scholarship and world travel. This double acquaintance with world religions gives him a good working knowledge of his subject, not only as it has developed historically, but as it is today.

The purpose of Dr. Bouquet is not merely to examine and compare world religions. He writes from a frankly Christian bias and tries to see why Christianity has succeeded in becoming a world religion when others have not. He thus assumes that Christianity is a superior religion — and proceeds to demonstrate this in a manner which will please Christians and irritate non-Christians.

This is not to say that Dr. Bouquet is at all blind to Christianity's faults — its identification with capitalism, historically with colonialism and money lending, the faults of the missionary attempts — nor to many of the superior values of the non-Christian faiths. He is searching for a universal faith based on Christianity incorporating features of other world religions. The book is, in the words of the author, "a work of Christian theology."

He places more emphasis on religions as they are today than as they were in the past — a distinct advantage over most such books. His greatest weaknesses are that he seeks to give objective validity to this subjective concept known as religion and too great a stress on geography and astronomy, with too little on theology and philosophy.

One odd point is that the author's footnotes constantly call attention to the flaws in his reasoning or the shortcomings of his research.

J. FRANK SHULMAN
The First Unitarian Church, Youngstown, Ohio

EXPLORING THE THOUGHTS OF MEN

MAYA: The Riddle and Rediscovery of a Lost Civilization. By Charles Gallenkamp. New York: David McKay Co., Inc. $5.50.

A fascinating account of pre-Columbian history of the Mayas, as determined from archaeology. Well worth the price of admission.

TRANSCENDENTALISM IN NEW ENGLAND. By Octavius Brooks Frothingham. New York: Harper & Brothers (Torchbook). $1.75.

One question: Why did Beacon Press let this gem of Unitarian historiography by a great Unitarian be published by Harpers rather than by Beacon as a paperback? Unforgivable!

ALL MEN ARE BROTHERS. New York: Columbia University Press. $4.75.

The life and thought of Mahatma Gandhi as told in his own words. A selection from the Mahatma's thought showing that vast mixture of naïve superstition and profound insightful wisdom which made the Mahatma the world-shaking figure he was.

JESUS OF NAZARETH. By Harry Emerson Fosdick. New York: Random House. $1.95.

Is this the book for which the curriculum committee of the CLC has been looking, for Junior High use? All it needs is a good teacher's guide. Fosdick has done it again. Illustrated by Steele Savage.

FROM PLATO TO NIETZSCHE: Ideas That Shape Our Lives. By E. L. Allen. New York: Association Press. $3.75.

A "Life Enrichment Book" that will not fail to enrich the lives of any who read it. This is a well written introduction to historical philosophy and should set the grey cells to buzzing. May it lead the reader to the writings of the philosophers themselves!

JOHN W. LAWS
The First Parish, West Roxbury, Mass.

PHILOSOPHERS LEAVE THEIR TRACES

PICTORIAL HISTORY OF PHILOSOPHY. By Dagobert D. Runes. New York: Philosophical Library. $15.

Reproductions of paintings, black-and-white line drawings, ancient texts, woodcuts, photographs — even a set of doodles made by Erasmus in the margins of a manuscript — make this book a private museum. Here is Paracelsus lying dead on the floor of his laboratory from drinking what he thought was the Elixir of Life. It was alcohol. Here is Bertrand Russell with his family in California. Here are Lavater's four basic characters of man: phlegmatic, choleric, sanguine, and melancholic. Here is a diagram of Aristotle's "Ladder of Nature"; the manuscript of the *Tao Te Ching;* facsimile of the signature of Maimonides; the secret Seal of Solomon; Tolstoy plowing a field; a portrait of Theodore Parker — there are about a thousand pictures, with short running text, and a good index; 406 pages.

STAFF REVIEW

Thoughts for Meditation EDITED BY JACOB TRAPP

Creation

Behold the Throne
Of Chaos, and his dark pavillion spread
Wide on the wasteful deep.

John Milton

By the word of the Lord were the Heavens made;
And all the hosts of them by the breath of His mouth.

Psalm 33:6

Then was the glory-bright Spirit of the Heaven-keeper
Borne over the heaving sea with great power.

Caedmon

To create a little flower is the labor of ages.

William Blake

Whatever is, is in God, and nothing can exist or be conceived without God.

God is not only the effecting cause of the existence of things, but also of their essence.

From God's infinite nature, infinite things in infinite modes, that is, all things, necessarily flow.

Spinoza

Brahman

I make and unmake universes . . . .
All that exists is strung on me as rows
of gems on a string.
I am the eternal seed of all existences:
The taste in the water,
The brightness in the fire,
The thrill that passes through the ether,
The light of the sun,
The manhood of the man,
The intelligence of the intelligent.
All things are contained in Me,
But I am not contained in them.
Whatever power, glory, grace of being there is,
Know that to have sprung from a fragment
of My splendor.

Bhagavad-Gita

Life's Continuity with Nature

What is it, this life, this relentless cataract that dashes an instant into human form, sparkling and fresh, and, fated, seeps away through all the pores and cracks of mortality? The thoughtful have been trying for centuries to discover its nature. They seek its origins, aware that the origin may well be the same as the force itself . . . .

Life is not separate from the matter of the universe. Cosmos was its womb. The earth was wrenched out of the sun. From that birth were derived all the elements of which all that inhabits the earth is made. And when the spectroscope is turned upon the stars, it cannot discover any elements beyond those which are the stuff of ourselves and our planet home. The whole of Nature is made of one matter, from Aldebaran, its light, to Zoe, her young body.

Donald Culross Peattie

The Tree of Life

The affinities of all the beings of the same class have sometimes been represented by a great tree. I believe this simile largely speaks the truth. The green and budding twigs may represent existing species; and those produced during former years may represent the long succession of extinct species . . . . As buds give rise to growth of fresh buds, and these, if vigorous, branch out and overtop on all sides many a feebler branch, so by generation I believe it has been with the great Tree of Life which fills with its dead and broken branches the crust of the earth, and covers the surface with its ever-branching and beautiful ramifications.

Charles Darwin

Haiku of Creation

In the beginning God:
Within the One the many
are enfolded.
Bearing the mystery
within them, all things from the
mystery came.
God said, Let there be Light!
The One became myriads
of circling stars.
The star-dust became life:
Waters teemed, and the earth
was in travail.
And life became conscious,
awoke to wonder at its
own mystery.
Then the morning stars sang
together; creation's sun
rose again new.

J. T.

Prayer

O Thou whose creation is speech,
give us to want to hear
more and more of what it says to us.

CONSOLIDATION PLEBISCITE COMES TO AN END WITH LITTLE DOUBT PLAN HAS BEEN APPROVED

The advent of April brought to an end the parish plebiscite on a plan to consolidate the American Unitarian Association and the Universalist Church of America into a new "Unitarian Universalist Association."

All ballots were due in the hands of the Joint Merger Commission on or before March 31, but as the *Register* locked up its page forms for the press, the commission still planned to make no announcement of the result until after the deadline.

Few Unitarians or Universalists, however, seemed to doubt that the announcement would confirm approval of the plan for presentation to delegate assemblies in May. Church and fellowship newsletters, newspaper clippings, and other fragmentary information concerning parish actions bolstered that conclusion.

Approval required a 70 per cent affirmative vote by the eligible societies participating. It also required 60 per cent participation by eligible voting units. It was apparent as early as March 1 that the latter requirement would be met in both denominations.

Approval would mean that the consolidation proposal had cleared its next-to-last procedural hurdle. Only one step remained: adoption by delegates to the annual meeting of the AUA and a special assembly of the UCA, scheduled May 23. Votes would be taken at simultaneous afternoon sessions, Unitarians meeting in Boston's John Hancock Hall and Universalists in the building's Dorothy Quincy Suite, one floor below.

If delegates approve the plan, it will go into effect in May, 1961. Preparations will be made during the intervening year.

But what about preparing for the preparations?

Predicating their actions on the possibility, though not the assurance, of consolidation, administrative officials of both denominations set in motion in mid-winter some of the machinery through which initial planning might be done.

A Co-ordinating Committee for Consolidation, for liaison between the AUA Board of Directors and the UCA Board of Trustees, was established after the AUA board appointed Judge Lawrence G. Brooks, Dr. Lincoln P. Bloomfield, the Rev. William P. Jenkins, and William Bradford Norris as its representatives. Earlier, the UCA representatives had been announced as the Rev. Raymond C. Hopkins, the Rev. Earle T. McKinney, Wilson Piper, and the Rev. Melvin C. Van de Workeen.

The committee held its first meeting immediately after adjournment of the AUA board.

Dr. Dana McLean Greeley, AUA president, reported in a letter to ministers that both denominations were preparing for the establishment of five "interim year" committees to plan for nominations, organization, fund-raising, regional organization, and the ministry. Such committees had been recommended by the Joint Merger Commission and approved by delegates to the Joint Biennial Conference last October at Syracuse, New York.

NEW CHURCHES

Emerson Unitarian Fellowship, *Canoga Park, Calif.*

Eliot Unitarian Chapel, *Kirkwood, Mo.*

The Unitarian Church of *Los Alamos, N.M.*

Dr. Greeley to Attend British Annual Meetings

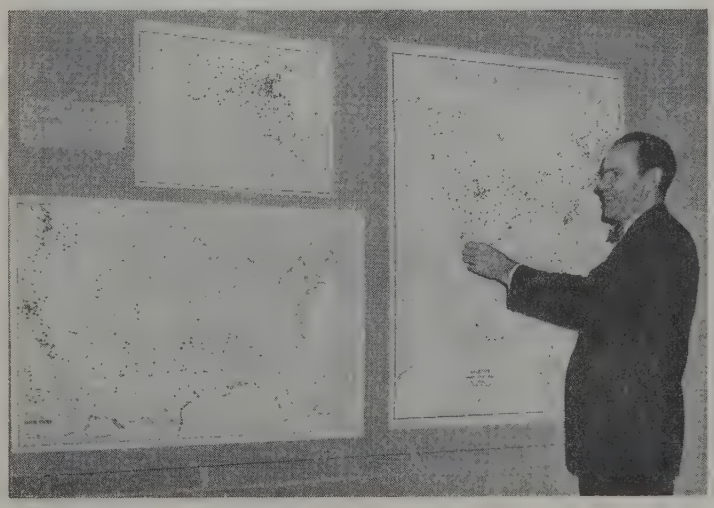
Dr. Dana McLean Greeley, president of the American Unitarian Association, is scheduled to preach during the anniversary service at the opening sessions of the 1960 annual meetings of the General Assembly of Unitarian and Free Christian Churches, April 19, in London, England.

The meetings will continue through April 22 in churches and meeting halls in London. For the first time, many organizations will have the opportunity to meet in the new Essex Hall, present headquarters of the General Assembly replacing the old building destroyed by bombs in World War II.

The annual business meeting of the General Assembly will be held Wednesday, April 20. First business will be installation of A. W. Blake as president of the assembly. The Rev. J. Harry Smith will be nominated as vice-president.

The Rev. S. P. Whitehouse will deliver the Essex Hall lecture, an annual highlight of the meetings, April 21. There will be meetings of the British League of Unitarian and Other Liberal Christian Women, ministers, lay preachers, the temperance society, Welsh Unitarians, and the Unitarian Young People's League.

Dr. Greeley will deliver a second address April 2, titled "Revival of Liberalism All Over the World."



PIN-POINTING THE PLEBISCITE VOTE: The Rev. Raymond C. Hopkins, Brockton, Massachusetts, chairman of the Joint Merger Commission's Plebiscite Committee, places another pin in one of the maps he maintains to record the voting in the Unitarian-Universalist consolidation plebiscite.

UNITARIANS VOICE QUICK SUPPORT OF NEGRO STUDENT DEMONSTRATIONS

Unitarian societies and organizations rallied quickly in support of Negro students demonstrating against segregated lunch counters in the South.

The first demonstration occurred February 2 in Greensboro, North Carolina, when students from two Negro colleges attempted to obtain service by sitting in areas designated for whites.

Five days later, a majority of those present at a business meeting of the Unitarian Fellowship of Greensboro approved statements directed to the managers of the local Woolworth and Kress stores and the student organizations of the two colleges.

"We will patronize any place of business preparing and serving food, sitting at any available place, asking only that the occupants of adjacent seats be well-mannered and respectful of our rights and privileges, as we will equally respect theirs," the fellowship stated in its letter to the store managers.

In letters sent to the president of the Student Council of the Agricultural and Technical College of North Carolina and the president of the Student Senate of Bennett College, the fellowship said:

"We commend you for what you did during the first two weeks of February in the Woolworth and Kress Company stores in attempting to impress the management and the citizens in general that the Negro is not welcomed at the average lunch counter.

"We admire you for your courage to try to remedy a situation and for the manner in which you did this.

" . . . We believe that any Negro who conducts himself in a dignified manner should have the right to eat in any restaurant in town."

The North Carolina Chapter of the Unitarian Fellowship for Social Justice also released a statement in support of the students.

"We believe that the Negroes are acting from religious conviction, and are conducting themselves with dignity. Their action has brought forth a response from all people who believe that religious and ethical principles must prevail if American democracy is to survive. We commend the law enforcement agencies in the communities in our state who have maintained order and protected the rights of all citizens. We hope the managers of the businesses involved will resolve this problem in a way based on their highest religious convictions, a way that will ensure equal treatment of all our citizens," the statement said in part.

The North Carolina UFSJ's support of the students was mentioned in a front-page article on the demonstrations published in the *New York Times,* February 15.

The same issue of the *Times* carried a report of a sermon delivered by the Rev. Donald Harrington, minister of the Community Church of New York, in which he "frankly urged" members of his congregation to stop buying from the two chain stores because of their policy of racial segregation at lunch counters.

Mr. Harrington later told the *Register,* "I realize there are many reasons, such as conforming to local custom, for the segregated lunch counters, but I feel these are national chains with national policies and the only way I can disassociate myself from this is to cease patronizing them."

"I have had a number of comments from church members indicating they were going to do likewise," he added.

In Charlotte, North Carolina, Unitarians "have been active in this demonstration for equal rights by appearing at the lunch counters in quiet support of the students, making known their feelings to the managers concerned, and writing letters to the newspapers," according to Dr. Sidney Freeman, minister of the Charlotte church and president of the North Carolina UFSJ.

Support also came from the national headquarters of the UFSJ in a release dated February 16.

"The Unitarian Fellowship for Social Justice, an integrated national organization with headquarters in Washington, supports wholeheartedly its North Carolina Chapter in its sympathy and support of the students of North Carolina who with quiet dignity are dramatizing the civil rights fight," the release said.

Mrs. A. Powell Davies, president of the national UFSJ, said in the release that "No more dramatic situation could be brought to the attention of the country as the battle for civil rights legislation opens in the House and Senate. With the dignity of Gandhi and the courage of pioneers, these students are calling attention to the second-class citizenship which has been tolerated too long in our country.

"The UFSJ calls upon the state of North Carolina to right this wrong to its Negro citizens as it also calls upon all senators and congressmen to pass without delay a meaningful civil rights bill, which will include the best features of the referee-registrar plans and the all-important Part III which was dropped from the administration bill."

UNITARIANS AT WORK

Dr. Harry C. Meserve, minister of the Unitarian Fellowship of Northern Westchester, New York, and formerly a member of the Rockefeller Brothers Fund executive staff, has been appointed director of program and research for the Academy of Religion and Mental Health.

Sinclair Weeks, former Secretary of Commerce of the United States and a member of the First Church in Boston, was appointed national chairman of the sixteenth annual National Sunday School Week, April 11-17. National Sunday School Week is sponsored by the Laymen's National Committee, Inc., an interfaith organization founded in 1940 to encourage religious thought, conduct campaigns of Bible reading and study, and encourage church and synagogue attendance.

UFSJ Voices Opposition To Morse Amendment

A resolution opposing the Morse amendment to the federal aid to education bill was passed by the Legislative Committee of the Unitarian Fellowship for Social Justice in February.

The amendment was proposed by Senator Wayne Morse of Oregon to make available federal loans to private non-profit elementary and secondary schools.

The UFSJ Legislative Committee stated that "The Morse amendment to the school construction bill violates the spirit of the Constitution because it would use the government's financial facilities to aid religious schools, at the level of compulsory school attendance. . . . We believe that this creates a dangerous precedent. Loans can easily lead to grants, and soon the taxpayers may be asked to pay all the expenses of sectarian schools. . . ."

"We also believe that this amendment is dangerous because it may provide an opening wedge for segregationists to obtain public money for private, segregated schools in the South. . . ."

"Coming at this moment, this raises a divisive church-state issue and a divisive race issue. We hope that you and your associates will be persuaded to withdraw it in the name of civil rights and the separation of church and state."

Copies of the resolution were sent to Senator Morse, eight other senators who joined him in sponsoring the amendment, and the press.

Peter Lavan Appointed UN Association Chairman

President Eisenhower has appointed Peter I. B. Lavan as national chairman of the United States Committee for the United Nations. Mr. Lavan, a member of the Unitarian Church of All Souls, New York City, is an associate chairman of the Unitarian Development Fund and a former campaign chairman for the Unitarian Service Committee.

The United States Committee for the United Nations is a privately-supported, non-partisan citizens organization whose chairman is appointed annually by the President of the United States. The purpose of the committee is to arouse interest and disseminate facts about the United Nations, and to promote the observance of United Nations Day, October 24, in the United States. The American Unitarian Association is one of 130 voluntary member organizations of the committee.

Mr. Lavan, a senior partner in the New York law firm of Strook & Strook & Lavan, has a long record of civic and governmental service. He has served with the International Co-operation Administration and as U.S. representative to the Council of Inter-governmental Committees for European Migration. He is a trustee of the Harkness Foundation and a member of the boards of directors of the American Securities Corporation, American Machine and Metals, Inc., Molybdenum Corporation of America, and United Merchants and Manufacturers, Inc., among other corporations.

UNITARIAN DEVELOPMENT FUND PUT TO WORK: AUA BOARD ALLOCATES TOTAL OF $119,966

The Unitarian Development Fund is being put to work as the result of the immediate allocation of $119,966 by the American Unitarian Association's Board of Directors at its February meeting.

First fruit was establishment in March of an Office of Unitarian Information and Communication, for which the board allocated $24,500.

The board also allocated $32,420 for the Department of the Ministry, $31,166 for religious education, and $13,000 to permit employment of an organizer of new churches. It also set aside funds from an earmarked gift to continue the appointive position of executive vice-president.

Altogether, $86,266 of the total amount will go for the establishment of new projects, and $33,700 for the continuation of work already under way.

The allocations were recommended to the board by Dr. Dana McLean Greeley, AUA president.

The Office of Unitarian Information and Communication began operation early in March. The board approved Dr. Greeley's recommendation that Royal H. Cloyd be named director and that G. Robert Hohler, Boston, be named associate director. The staff also was to include a secretary.

Mr. Cloyd's duties would be added to those he has performed as director of the Adult Programs Department of the Council of Liberal Churches (Universalist-Unitarian), Inc. The information office, however, would be under the control of the AUA.

Funds allocated to the Department of the Ministry will enable the continuation of an associate directorship originally made possible by a gift from the North Shore Unitarian Society, Plandome, New York, and of the employment of a settlement and records clerk. They also include amounts to provide scholarship assistance to worthy theological students; thirteen scholarships of $300 to $500 would be made available for the 1960-61 school year. Funds for ministerial aid and relief also are included.

Allocations for religious education will enable the CLC to employ an associate director of field services and to elevate a curriculum editorship to full-time status.

The organizer of new churches would be primarily a field worker, concerned with helping larger fellowships attain sufficient strength in membership and finances to reach church status. Dr. Greeley foresaw a "cumulative effect" of several new churches a year.

Richmond Church Advertises Through U.N. Radio Program

Unitarians in Richmond, Virginia, have found a way to promote their organization by recommending another — the United Nations.

Each Sunday evening, a program titled "U.N. Around the World" is broadcast by WLEE, a local radio station. This public service program is produced by U.N. Radio in New York.

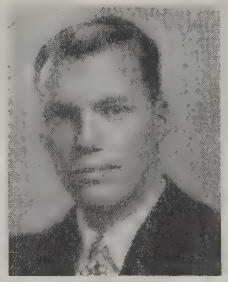
Before the program, however, the church runs a short announcement such as "The First Unitarian Church of Richmond, Floyd and North Harrison, invites you to stay tuned now for 'U.N. Around the World.'" Following the program another announcement is made mentioning the church's name and promoting the Unitarian Service Committee.

In addition the radio station runs ten short announcements each week reminding listeners that "The First Unitarian Church of Richmond invites you to hear 'U.N. Around the World' each Sunday . . ." The entire promotional package costs the church $12 a week.

SINGING FOR NATIONWIDE TELEVISION: The junior choir of the First Unitarian Church of Portland, Oregon, appeared March 1 on "The Lonely Years," a program of the Columbia Broadcasting System's "Woman!" series. The program discussed problems of the aged and showed the choir serenading residents of the Carlton Hotel Home for the Aged in Portland.

RICH PROGRAMS OF LECTURES, ADDRESSES PLANNED FOR MAY MEETINGS DELEGATES

Progoff



Harrington

Killam

One of the most promising programs of lectures, addresses, and sermons in recent years has been scheduled for the 1960 May meetings, to be held May 19 through 24 in Boston.

Approximately twenty-five Unitarian and Unitarian-Universalist organizations will hold or sponsor a variety of meetings and events during that period in connection with the two-day annual meeting of the American Unitarian Association.

The Universalist Church of America has planned events for three days of the period, May 21 through 23, in connection with its special assembly for possible action on a plan to consolidate the AUA and the UCA.

° ° °

Five major public events will feature speakers. They include:

1. The annual Ware Lecture at 8:30 P.M. Friday, May 20, in John Hancock Hall. The lecturer will be Dr. Harold Taylor, former president of Sarah Lawrence College. His topic is to be announced.

2. An address sponsored by the Colloquium on the Nature of Man at 8:30 P.M. Saturday, May 21, in the First Church in Boston. The speaker will be Dr. Ira Progoff, director of the Institute for Depth Psychology, Drew University. His topic will be "The Depth and Magnitude of Human Nature."

3. An address sponsored by the Unitarian Service Committee, Inc., at 8:30 P.M. Thursday, May 19, in John Hancock Hall. The speaker will be Mrs. Vera M. Dean, lecturer, author, and traveler. Her topic will be "Asia and Africa: Contrasts and Comparisons."

4. The AUA anniversary service at 8:15 P.M. Sunday, May 22, at the Arlington Street Church. Preacher will be Dr. Robert Killam, minister of the First Unitarian Society, Shaker Heights, Ohio, and long-time director of the AUA's Meadville region. His topic is to be announced.

5. A joint worship service for Unitarians and Universalists at 8 P.M. Monday, May 23, in Boston's famed Symphony Hall. The service is expected to follow a vote that day on an AUA-UCA consolidation plan. Speaker will be the Rev. Donald Harrington, minister of the Community Church, New York City.

° ° °

For Unitarians and Universalists, however, there also will be a much-enriched schedule of addresses sponsored by various organizations, many of them likely to prove as attractive as the public addresses.

An innovation will be an address sponsored by the "Colloquium on God in the Modern World," still in process of organization. The colloquium will present Dr. William Ernest Hocking, Alford professor emeritus of natural religion and world philosophy at Harvard University, speaking on "God and the Modern World — With Special Reference to the Present World Struggle for Power and Peace," at 4:15 P.M. Saturday, May 21, the hour at which the annual meeting of the Cosmotheist Society originally had been scheduled. The society now plans to hold its meeting Thursday, May 19.

The Liberal Religious Peace Fellowship (Universalist-Unitarian) will present James Warburg, author, economics expert, and director of the American Academy of Political and Social Science, in an address on "The Economics of Disarmament: Have We a Vested Interest in the Cold War?" at 5 P.M. Friday, May 20, in the Old South Church. A discussion and business meeting will follow the dinner address.

Dr. Leslie T. Pennington, minister of the First Unitarian Society, Chicago, Illinois, will be the essayist at the annual Berry Street Conference, for ministers only, at 9:30 A.M. Friday, May 20, at the New England Mutual Hall. His essay will be titled "Liberalism in the Encounter Between Living World Religions."

Members of the Unitarian Christian Fellowship, at their supper meeting at 5:30 P.M. Sunday, May 22, in the Old South Parish House, will hear the Rev. Joseph Alen, associate minister of All Souls' Church, Unitarian, Greenfield, Massachusetts, speak on "From Authority to Freedom."

Mr. Alen recently was ousted as priest of a Polish Catholic church at Deerfield, Massachusetts, because of his unorthodoxy.

° ° °

Herbert E. Hudson, a student at the Starr King School for the Ministry, Berkeley, California, will speak on "The Quest of the Historical Parker" at a meeting of the Unitarian Historical Society at 4:15 P.M. Sunday, May 22, in Hale Chapel, First Church in Boston.

The Liberal Religious Education Directors Association will sponsor an open meeting at 2:30 P.M. Friday, May 20, at the Arlington Street Church, at which the Rev. Jack Mendelsohn, Jr., minister of the church, will speak on "The Liberal Church — Educator."

Dinners for theological school alumni are scheduled Monday evening, May 23, and speaking schedules still are being arranged. Unitarian alumni of Harvard Divinity School, meeting at the Amalfi Cafe, will hear the Rev. John W. Brigham, associate director of the AUA Department of the Ministry, speak on "Recruitment for the Liberal Ministry."

Universalists Plan Three Days of Events in May

The Universalist Church of America is planning a special session of its General Assembly and three days of events in Boston during the Unitarian May meetings.

The plans are contingent upon plebiscite approval of a plan to consolidate the UCA and the American Unitarian Association. Such approval would place the plan before delegates to the special assembly and to the AUA's annual meeting Monday, May 23.

Universalists would begin their special session at 10 A.M. Monday, anticipating a vote on the consolidation plan that day. They also would plan to join Unitarians in group discussions at 2:30 P.M. concerning the future relationships of the two denominations. Both Universalist and Unitarian delegates would attend a joint worship service at 8 P.M. at Boston's Symphony Hall.

Universalists also would participate in Education Day activities Saturday, May 21, at the Hotel Bradford under sponsorship of the Council of Liberal Church (Universalist-Unitarian), Inc.

Mrs. Thompson Nominated To Alliance Presidency

Mrs. Randall L. Thompson of Delmar, New York, has been nominated as president of the General Alliance of Unitarian and Other Liberal Christian Women. She is running unopposed.

The election will be held during the annual meeting of the Alliance, May 19-20, in Boston.

Mrs. Thompson is a member of the First Unitarian Church of Albany, New York, and has been active in denominational affairs both regionally and continentally. She has served on the Board of Directors of the Middle Atlantic States Council and on the Budget Committee of the United Unitarian Appeal.

Other business of the annual meeting will be the consideration of a new set of bylaws based on the results of the Alliance's recently completed three year self-study, consideration of other recommendations from the study committee, and action on resolutions.

Major changes in the organization of the General Alliance to be proposed include a reduction in the size of the Board of Directors by one-half, election of regional officers by mail ballot within the regions, an increase of dues to one dollar per member, revising the boundaries of the Alliance's regional areas to conform with those of the American Unitarian Association, increasing the authority of the annual meeting on policy making decisions, and choosing a new name for the organization.

Dr. Foote Will Be Speaker At Living Tradition Service

Dr. Arthur Foote, minister of Unity Church, St. Paul, Minnesota, will preach the sermon at the Living Tradition of the Ministry observance, one of the most moving and impressive events of the Unitarian May meetings.

The service is scheduled at 4:30 P.M. Monday, May 23, in the First Church in Boston. Its purpose is to honor ministers who have died during the past year and to welcome those who have been admitted to ministerial fellowship.

The service will be conducted by the Rev. Leon C. Fay, director of the American Unitarian Association Department of the Ministry. Prayer in recognition of deceased ministers will be offered by the Rev. Alfred W. Hobart, Birmingham, Alabama.

Presentation of preliminary certificates and a welcome will be by Dr. Dana McLean Greeley, AUA president, and Dr. Peter H. Samsom, president of the Unitarian Ministers Association. Final certificates also will be presented.

NOMINATED: Mrs. Randall L. Thompson (above), Delmar, New York, has been nominated as president of the General Alliance.

Committee of Eleven Named To Promote IARF Congress

A committee of eleven Unitarians and Universalists has been named to promote attendance at the 1961 Congress of the International Association for Liberal Christianity and Religious Freedom (IARF) in Switzerland. The group also will arrange for transportation and tours.

Names of the committee members were presented by Dr. Dana McLean Greeley, president of the American Unitarian Association, to the AUA Board of Directors at its February meeting. The board expressed its approval.

The committee includes the Rev. Arthur Tripp, chairman; Mrs. William W. Davies III, Dr. Richard D. Pierce, the Rev. John Cummins, the Rev. Christopher Raible, Dr. Robert Tapp, Mrs. Auriel Havron, Dr. Ernest Cassara, the Rev. Edward A. Cahill, Dr. Ernest W. Kuebler, and the Rev. Dana Klotzle.

TRADITION, MYTH, THEOLOGY? THEIR PLACE IN RELIGIOUS EDUCATION TO BE EXPLORED

An exploration of the place of tradition, myth, and theology in religious education is in store for Unitarians and Universalists attending the annual Education Day activities Saturday, May 21, in Boston's Hotel Bradford.

The day-long program will be held in conjunction with the May meetings of the American Unitarian Association and other Unitarian organizations. It is sponsored by the Council of Liberal Churches (Universalist-Unitarian), Inc.

Increased attendance is expected to result from the fact that the Universalist Church of America also will be holding a series of denominational meetings the weekend of May 21-23.

The morning program will include four major addresses and a "conversation." Dr. Philip Randall Giles, general superintendent of the UCA, will speak on "The Place of Tradition in Liberal Religious Education." Dr. John F. Hayward, assistant professor of philosophical theology at Meadville Theological School, Chicago, Illinois, will speak on "The Place of Myth in Religious Education." Dr. Angus H. McLean, retiring dean of St. Lawrence Theological School, Canton, New York, will speak on "The Theological Dilemma in Religious Education."

The fourth speaker will be Dr. Evelyn Goodenough, director of the Eliot-Pearson School, Tufts University, Medford, Massachusetts. Her topic will be "The Development of Spiritual Resources of the Young Child."

Participants in the "conversation" on "Religious Education and the Survival of Democracy" will be the Rev. John Papandrew, the Rev. Richard Leonard, and Mrs. Walter A. Wannerstrom.

The morning program will begin at 10 A.M. Registration will begin at 9 A.M.

A luncheon and program arranged by Royal H. Cloyd, adult programs director for the CLC, will precede an afternoon workshop program beginning at 2 o'clock.

Workshop topics and leaders: "The Joy of Teaching," the Rev. Edna P. Bruner; "Adult Programs," Mr. Cloyd; "Cue for Youth Advisers," Miss Alice Harrison, the Rev. C. Leon Hopper, Jr., and the Rev. Orloff Miller; "Conversations with Children," Mrs. Edith F. Hunter; "The Church School Class Plans a Worship Service," Mrs. Ralph Lasselle; "Role Playing and Dramatics in Religious Education," Dr. Lucile H. Lindberg; "Does Liberal Religious Education Duplicate Public School Curriculum?," Dr. Robert L'H. Miller; "Current Children's Literature and Religious Education," Dr. Dorothy T. Spoerl; and "Programming for Teacher Education," Miss Frances W. Wood.

Ministers, religious education directors, church school superintendents and teachers, education committee members, youth advisers, and parents of children in liberal churches have been invited to attend. Luncheon reservations will be necessary.

MEADVILLE REGION WILL HAVE NEW DIRECTOR; DR. SAMSOM TO REPLACE RETIRING DR. KILLAM

The Meadville region of the American Unitarian Association will have a new director beginning next September: Dr. Peter H. Samsom.

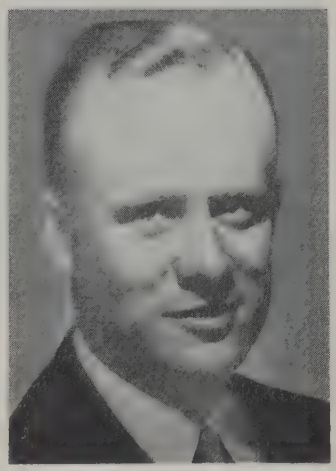
Appointment of Dr. Samsom, minister of the West Shore Unitarian Church, Cleveland, Ohio, was approved by the AUA Board of Directors at its February meeting. He will succeed Dr. Robert Killam, who is retiring to devote full time to his ministry of the First Unitarian Church, Shaker Heights, Ohio.

Dr. Samsom, who has been minister of the West Shore church since 1956, also is president of the Unitarian Ministers Association and has been active in denominational affairs. He has served previous ministries in San Diego, Pomona and Riverside, and Los Angeles, California. He was ordained in 1939.

Dr. Samsom holds a Doctor of Sacred Theology degree from the Starr King School for the Ministry, a Bachelor of Theology degree from the Pacific Unitarian School for the Ministry, a Bachelor of Arts degree from the University of California, and has attended the Meadville Theological School. He has been a frequent contributor to the *Register*.

Dr. Killam, who has been minister of the Shaker Heights church since 1947, was named regional director in 1948. He also has served ministries at Chicopee and Springfield, Massachusetts, and Utica, New York. He holds Doctor of Divinity and Bachelor of Divinity degrees from St. Lawrence University and a Bachelor of Arts degree from Dickinson College. He was ordained in 1933.

Dr. Killam also has been active in denominational affairs. He will be the speaker at the anniversary service at the 1960 May meetings.



Dr. Peter H. Samsom

Three Work Camps Planned For Youth in Germany

Three summer service projects in Germany are planned by the Universalist Service Committee in 1960.

The work camps are designed for student volunteers nineteen to thirty-two years of age. These include a tent camp for children in the Black Forest near Stuttgart, a tent camp at Nordalb in southern Germany, and a project at the Druhwald home for emotionally disturbed boys in northern Germany.

The work camps will be held between June 20 and September 10. Cost for the summer is $625 including round trip air travel between the United States and Europe, insurance, and board and room on the project.

New Conference Formed For Unitarians in South

A new sub-regional conference of churches and fellowships in western Georgia, Alabama, Mississippi, and Louisiana was organized during meetings at the Unitarian Church of Birmingham, Alabama, in February. The organization is titled the Frederick May Eliot Unitarian Conference in honor of the late president of the American Unitarian Association.

Bylaws of the conference provide for a board of directors composed of "all ministers serving affiliated societies in the states of Alabama, Georgia, Mississippi, and Louisiana, and two members from each fellowship and church affiliated with the conference." The bylaws also state that the conference shall be affiliated with the Thomas Jefferson Unitarian Council.

The following officers and delegates, all of Alabama, were elected at the first meeting of the conference: the Rev. Alfred W. Hobart, Birmingham, president; Mrs. Walter Brown, Sheffield, vice-president; Mrs. J. H. Holmes, Birmingham, secretary-treasurer; and Mrs. Evelyn Falkowski, Huntsville, and John M. Fuller, Birmingham, delegates to the Thomas Jefferson Unitarian Council.

• Mrs. Arthur Sanborn, a member of the Waukesha County, Wisconsin, Unitarian Fellowship, was cited as "Library Trustee of the Year" by the Wisconsin free library commission. Mrs. Sanborn, president of the Pewaukee library board, was recognized for her promotion of a county library system.

Two Special AUA Programs Considered by Committee

Two possible programs are under consideration by the American Unitarian Association Board of Directors' special Committee on World Responsibility, the board was told at its February meeting.

Raymond Dennett, who is conducting a survey for the committee, presented the two suggestions in a progress report. The committee originally was known as the International Peace Committee (see December 1959 *Register*).

The two suggestions call for minister training in international affairs and for an international conference program studying the question of the achievement of human rights.

"Obviously, a great deal remains to be done before any financial recommendations or suggestions can be made," Mr. Dennett reported. "Financial details of all of the various possibilities for program must be worked out and specific recommendations as to the nature and form of co-operative effort cleared with all of the organizations affected."

The minister training program would propose to "make available to all present Unitarian ministers and require of all new Unitarian ministers an intensive five- to eight-week training program in international affairs. The program would include (a) a session in New York at the United Nations; (b) a session in Washington, to be thoroughly educated on the legislative process; and (c) three to four weeks in Europe or Africa. While abroad, the group each summer would either examine one problem 'in depth,' or would convene at a place like Salzburg a series of specialists from different countries who could provide a thorough briefing of the different attitudes in various countries towards problems, and indicate their complexities. Cost would probably be between $1,200 and $1,500 per person, one-half to two-thirds of which might be supported by foundations if ministers and their parishes provided the balance."

The international conference program, Mr. Dennett reported, is based upon the traditional and historic concern of Unitarians for the individual. It envisages, he stated, "a series of relatively small international conferences designed to assist groups in newly independent countries to recognize some of the pre-conditions (political stability, responsible behavior, etc.) to the full exercise of civil and human rights. Membership would be drawn annually from Unitarians in this country, selected people from IARF [International Association for Liberal Christianity and Religious Freedom], and individuals from two or three of the newly independent countries of Africa and Asia."

Sermon Creates Debate On Boston Church Taxes

A Unitarian minister's suggestion that churches ease municipal tax burdens by contributing payments in lieu of taxes caused a double-edged headline debate in Boston newspapers.

The idea was advanced by the Rev. Jack Mendelsohn of Arlington Street Church in a sermon to his congregation.

"Most religious bodies," Mr. Mendelsohn said, "are no longer financially weak. Many have become, in fact, large-scale accumulators of property."

"Here in Boston, for example, religious institutions of all denominations are removing from the tax rolls an ever-increasing portion of the city's taxable property. . . . Under present conditions there is an unwarranted burden on the community," he continued.

The double-column headlines that the suggestion produced in all major Boston newspapers brought a quick reply from *The Pilot,* official organ of the Roman Catholic archdiocese of Boston.

In a lead editorial *The Pilot* stated that "We should begin by noting that all religious exemptions put together in the Boston tax picture amount to just about two per cent of the total evaluations of the city. . . . Dr. Mendelsohn can speak for the Unitarians, and others for whatever group they know best, but Catholics have no need to apologize for their contribution to the city of Boston and that in easily counted dollars and cents. Catholic schools . . . save one-half of the school budget of the city every year, a sum of $17,000,000. . . .

" . . . The contribution of the church groups to civic betterment, their assistance in maintaining the moral climate of the community, their numerous social and spiritual efforts, — all of these, even when they cannot be computed, provide a contribution to the life of society which more than justifies their tax exemption status," the editorial added.

Mr. Mendelsohn's suggestion was believed to be the first public mention in Boston of a change in the tax-free status of churches. Former Mayor John B. Hynes had urged payments in lieu of taxes from educational institutions.

Harvard University makes regular payments to the city of Cambridge, but no Boston church, denomination, or church-supported school makes such payments at present.

Dr. Overholser Receives Honorary Doctor of Laws

Dr. Winfred Overholser, a past moderator of the American Unitarian Association, was awarded the honorary degree of Doctor of Laws by George Washington University at its winter convocation February 22 in Washington, D.C.

AUA LISTS SEVEN HUNDRED SOCIETIES: 400 CHURCHES AND 300 FELLOWSHIPS

NEW FELLOWSHIPS

The Unitarian Fellowship of the Matanuska Valley, *Palmer, Alaska.*
Cowichan Valley Unitarian Fellowship, *Duncan, B.C.*
The Unitarian Fellowship of *Powell River, B.C.*
Golden Gate Unitarian Society, *San Francisco, Calif.*
Unitarian Fellowship of North West Toronto, *Rexdale, Ont.*
The Manatee Unitarian Fellowship of *Anna Maria, Fla.*
The Unitarian Fellowship of *Alexandria, La.*
Alma Area Unitarian Fellowship of *Alma, Mich.*
Unitarian Fellowship of Burlington County, *Levittown, N.J.*
The Unitarian Fellowship of *Geneva, N.Y.*
The Unitarian Fellowship of Lorain County, *Elyria, Ohio.*
The Unitarian Fellowship of *Lawton, Okla.*
The Unitarian Fellowship of *Muskogee, Okla.*
The Unitarian Society of *Ponca City, Okla.*
The Baytown Unitarian Fellowship, *Baytown, Tex.*
The Unitarian Fellowship of *Big Spring, Tex.*
The Texoma Unitarian Fellowship, *Denison, Tex.*
The Unitarian Fellowship of *Victoria, Tex.*
The Harrisonburg Unitarian Fellowship, *Harrisonburg, Va.*
The Unitarian Fellowship of *Beloit, Wis.*

More than seven hundred churches and fellowships are now affiliated with the American Unitarian Association, the greatest number in this century.

Acceptance of applications by the AUA Board of Directors at its February meeting brought to 401 the number of churches and to an even 300 the number of fellowships.

The board admitted the Unitarian Fellowship of Los Alamos, New Mexico, to full church status. The board also approved an application for church status from the Emerson Unitarian Fellowship, which listed its meeting place as Canoga Park, California.

Also admitted to church status was Eliot Unitarian Chapel, Kirkwood, Missouri, which has been a branch of the First Unitarian Church of St. Louis.

Addition of twenty fellowships, ranging from Alaska to Florida and from New Jersey to California, brought the total number to 300. The new Alaskan fellowship is at Palmer, site of the famed Matanuska colony.

Munroe Husbands, fellowship director, said he expected formation of about sixty fellowships during the May-April year, but that a revision in the procedure for admitting fellowships to AUA membership would reduce the statistical tabulation. Fellowships, formerly admitted by action of the AUA Executive Committee, now must have their applications acted upon by the Board of Directors. Consequently, no additional fellowships may be admitted officially before April 30; the board's next regular meeting will be in May.

Pictorial Tour Produced Of Unitarian Headquarters

Unitarians throughout the United States, Canada, and Mexico can take a pictorial tour of their continental offices in Boston through a new slide series produced by the Unitarian Denominational Planning Council.

The series of eighty-nine colored thirty-five millimeter slides is titled *A Door on Beacon Street.* It is accompanied by a thirty-five minute tape recording combining music, narration, and sounds heard in the building.

A Door on Beacon Street is available through the Department of Adult Programs, Council of Liberal Churches (Universalist-Unitarian), Inc., 25 Beacon Street, Boston 8. Rental fee is three dollars.

Experimental Workshop Held On Leadership in Fellowships

An experimental workshop for fellowship members under the direction of the Department of Extension of the American Unitarian Association was held in Morristown, New Jersey, March 11 and 12.

The workshop, organized for fellowship members only, dealt with the subject of leadership. The program was organized with an emphasis on informal discussions, demonstrations, and panels, rather than lectures.

Munroe Husbands and the Rev. Howard Matson, both of the AUA Department of Extension, served as discussion leaders. Dr. Dana McLean Greeley, president of the AUA, addressed the group at its opening supper.

Members of the Morristown Unitarian Fellowship were hosts to the conference.

KING'S CHAPEL (1686) Corner Tremont and School Sts Dr. Joseph Barth, Minister. Sunday Morning Service at 11 o'clock. Open daily 9 A.M.-4 P.M.

CRANE THEOLOGICAL SCHOOL

TUFTS UNIVERSITY

MEDFORD 55, MASS.

A Graduate School training young men and women for the liberal ministry.

Generous financial assistance is available to qualified students.

For information address,

Dean Benjamin B. Hersey

THE UNITARIAN CHRISTIAN

A national magazine published quarterly by **Unitarian Christian Fellowship**

PURPOSE: 1. To serve as a medium for all peoples who believe that the message of Jesus Christ in its simplicity and beauty is this world's greatest need.

2. To strengthen the common bond of fellowship and good-will between our churches with special emphasis upon the liberal Unitarian covenant — "*In the love of truth and the spirit of Jesus Christ we unite in the worship of God and service to man.*"

Send $1.00 for one year's subscription; annual membership including magazine $3.00.

The Unitarian Christian

102 Mt. Vernon St. - Boston 8, Mass.

Name.....

Address.....

BEACON PRESS 'WEATHERS THE STORM' AND 'REGAINS ITS ENVIABLE POSITION'

Beacon Press has "weathered the storm or the lull" of reorganization and "has pretty well regained its earlier enviable position," William E. Spaulding, chairman of the American Unitarian Association's Publications Committee, reported to the AUA Board of Directors at the latter's February meeting.

"I think," he said, "that we can fairly say that there is . . . no other church-owned press, regardless of its size, which enjoys anything comparable in the way of influence among the general public."

Mr. Spaulding said that "in the course of reorganization and redefinition of policies and responsibilities, there was inevitably some slowing down in the rate of publication and, as a result, the impact of Beacon suffered some temporary impairment."

He told the board, however, that Beacon Press "in the first seven months of this fiscal year [beginning May 1, 1959], is doing well — perhaps better than we could have expected. Sales have been considerably higher than they were for the same months of last year — about $40,000 higher.

"An analysis of the paperback operation shows that most Beacon paperbacks reach a break-even point within nine months of publication and thereafter contribute to profits. This justifies us in continuing to build a paperback inventory."

Reporting on the Department of Publications as a business operation, Mr. Spaulding said the committee has two major concerns: the amount of annual operation loss and the amount of money the department is requiring, essentially on a loan basis, to carry on its operation.

The annual operation loss, he said, should be regarded as the subsidy required to support such a publishing enterprise. He predicted that "unless the publishing operations . . . grow very much larger than we now anticipate, we shall reach a point at which no further cash on a loan or investment basis is called for."

"We are proud of our association with this publishing venture," he declared, "and confidently believe that it is going to prove itself to be worth many times the cost of annual subsidy and of interest on the money tied up in the business on a loan basis."

Mr. Spaulding reported that during the seven months, Beacon Press has published twelve titles in cloth and ten in paperback, and that it plans eight in cloth in the spring and summer and eight in paperback, plus four in the "Series in Liberal Religion," for this spring. Five curriculum books also have been published or revised.

"The Pamphlet Division has reviewed and sharpened its editorial aims and policies in an effort to increase the vitality of the pamphlet list and to develop a wider pamphlet distribution," he stated.

"The format of the *Register* has been greatly improved in appearance, subscription prices have been revised, and the total number of subscribers increased."

PENSION SOCIETY: The Annual Meeting of The Unitarian Service Pension Society will be held in Eliot Hall at 25 Beacon Street, Boston, Mass., at 4:30 P.M. on May 20, 1960, for the transaction of the following business:
(1) to hear reports of the officers and board of directors; (2) to elect officers and directors for the ensuing year; (3) to consider such other business as may properly come before the meeting.

ADDISON E. STEEVES, *Secretary*

Have You Relatives or Friends Who Might Join the UNITARIAN CHURCH OF THE LARGER FELLOWSHIP

UCLF members receive by mail:

- Selected timely sermons preached by Unitarian ministers;
- Religious Education materials for use in the home;
- *The Unitarian Register* and other publications;
- Counseling from the minister of the UCLF;
- News of Unitarian activities and organizations;
- Library service;
- And many other services and opportunities to serve.

Send names to:

THE UNITARIAN CHURCH OF THE LARGER FELLOWSHIP

25 BEACON STREET
BOSTON 8, MASS.

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. Jack Mendelsohn, Jr., Minister, Mrs. Talbot Pearson, Director of Religious Education. Sunday Morning Service, 11:00 A.M.; Church School, 10:45 A.M.; High School Age Group, 3:30 P.M.; College Age and Young Adults, 6:00 P.M. Regular Tuesday Program; Chapel services 6:00 P.M.; Community Supper 6:45 P.M.; Public Forum, 8:00 P.M.

NECROLOGY

FRANCIS C. SCHLATER

I suspect that none of our ministers knew "Frank" as well as I. He was a man who had to be known well to be fully appreciated. Though he was a friend of man, his true character and worth lay deep and in the solid rock as did the gold in a mine we once visited together in Colorado. Said he to me, 756 feet below the surface, as we looked at the hard rock in which there was gold but not visible to the eye, "It lies deep and is hard to get, but it's worth a lot when you get it, isn't it?" Such was the nature and character of "Frank" Schlater.

"Frank" did not think of himself as a great scholar but he was greatly interested in scholarly and cultural things. He tried to saturate himself with the good and true things life had to offer, and to serve as their cauldron in which he blended them into something worth while for his generation and beyond.

He studied at Ursinus College, Central Theological Seminary, Boston University, Union Theological Seminary, Columbia University, and Yale School of Theology. Thus equipped, he served in many places of usefulness, including a U.S.O. directorship; the Turtle Creek, Pennsylvania, Evangelical Reformed Church; and the Unitarian churches of Bernardston and Middleboro, Massachusetts. At the time of his death he had served our fellowship at Las Vegas, Nevada, as minister three months. His memorial service was held at almost the hour he was to have been installed as minister.

"Frank" was a great traveler. He went around and across our world as few of us have, and he met and shook hands with many of the world's great people. "Frank" never married, but his friendly house stood beside the road and its door was always open. He was a genuine friend of man and tolerated no injuries to the human spirit. He held sacred life's social gospel.

Of a summer's day, near the peacefully flowing waters of the Delaware at Ambler, Pennsylvania, Francis C. Schlater was born, August 3, 1891. His days were all too few and when he passed into the eternal silence, his ivy and his myrtle were still fully green.

F.E.S.

OF THE MINISTERS

Walnut Creek, Cal., Aron S. Gilmartin installed, February 22.
Nicholas C. Cardell, Jr., called to be minister at *Plainfield, N.J.*
John B. Wolf called to *Tulsa, Okla.*
Greta M. Worstell called to *Utica, N.Y.*
Rexford J. Styzens granted Unitarian ministerial fellowship, January 14.
Thomas S. Vernon granted Unitarian ministerial fellowship, January 14.
Francis C. Schlater died January 13.

Memberships Exchange In Los Angeles Area

Three churches in the Los Angeles, California, area recently undertook an experiment in congregational exchange. Under the sponsorship of the Free Spirit Discussion Group of the Unitarian Church of Long Beach, a delegation from Long Beach visited the Unitarian Church of Orange County in Anaheim, a delegation from Anaheim visited the Pacific Unitarian Church in Torrance, and a delegation from Torrance visited Long Beach.

"The enthusiastic response has led the Free Spirit Discussion Group to plan further such exchanges among the ten churches and fellowships in the Los Angeles metropolitan area," Robert C. Wylder, moderator of the group, reported. "Unitarian churches have profited for years from ministerial exchanges, and now exchanges of congregations seem to promise equal benefits."

Two Unitarians Serve Democratic Campaigns

Two Unitarians are taking prominent roles in the current campaign for the United States presidency — both as Democrats.

Dan Ogden, a member of the Pullman, Washington, Unitarian Fellowship, is serving as assistant to Democratic National Chairman Paul Butler during the presidential election. He is the Democratic recipient of a one-year fellowship awarded by the Citizenship Clearing House of the Ford Foundation to each of the two major parties.

Theodore Sorenson, a member of the Unitarian Church of Lincoln, Nebraska, is serving as administrative assistant to Senator John F. Kennedy of Massachusetts.

CLASSIFIED

MINISTER'S COTTAGE — A cottage in Maine for sale. About two acres of land on the ocean at Ripley's neck at Harrington, Maine. Five bedrooms, kitchen, living room with fireplace, dining room, gas stove and oil range, refrigerator and all kitchen utensils. Dining room has large table, chairs, chest for silver, etc. Living room has couch, chairs of various assortments. The five bedrooms are furnished with beds and mattresses and chests of drawers. There is a screened in porch. A barn usable for a garage. No electricity and no running water — real primitive living. Mrs. Murphy is out back. Excellent water is from a pump used by other cottagers about 200 feet or so from the cottage. Property runs down to a bay on the ocean. Shore is wild and rocky. Forest owned by the Ripley Land Company abuts the property to the rear. Unitarian ministers on the point are R. N. Helverson of Cambridge and Ross Allen Weston of Evanston. We'd like more Unitarians on the point. This is no Garden of Eden but the price is hardly a holdup: $2,400 furnished. Taxes are $62.00. If interested, contact: Mr. Russell Glover, Harrington, Maine. Cottage may be seen any time after spring thaws.

CLASSIFIED

CHORAL CONDUCTING or Musical Director position in a Liberal Church sought. Graduate work at Westminster Choir College, Princeton, New Jersey, completed. Available in October. Write: Bruce R. Lacoe, Westminster Choir College, Princeton, New Jersey.

WANTED — a copy of *Unitarians Face a New Age*, the report of the Commission of Appraisal 1936. A reasonable price will be paid. Contact Paul Killinger, 1100 So. Dunn St., Bloomington, Indiana.

Your Book
Beautifully Printed and Bound
THE HUNTER PRESS
MILFORD, NEW HAMPSHIRE

CALIFORNIA NEEDS TEACHERS
For schools and colleges
Good salaries:
State average of 1960-61, $6,323
Junior College average, $7,172
Free registration and credential information.
Personalized Placement to Meet Individual Needs
HALL *Teachers Agency*
131 University Avenue Palo Alto, California

Meadville Theological School
RELIGIOUS EDUCATION INSTITUTE
JULY 10-31, 1960
for details and registration forms write:
INSTITUTE, 5701 Woodlawn Avenue, Chicago 37, Illinois

Everything for the CHURCH
☐ Altars ☐ Pews ☐ Organs
☐ Church Furniture ☐ Fabrics
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles ☐ Robes
☐ Folding Chairs and Tables
☐ Sterling and Brass Altar Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, *Van Bergen, from Holland*
☐ Bulletin Boards
Check above items in which you are interested and write for FREE catalog.
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel CApital 7-2150

Hotel Bellevue
On Beacon Hill, Boston
Next to State House
Single Rooms with Bath, $6.75 up

VACATIONS?
UNITARIAN HOUSE
Situated on the grounds of well-known Chautauqua Institution, Chautauqua, N. Y., an excellent place to stay while enjoying the music, lectures, plays, courses, and quiet restfulness of Chautauqua, July 3-August 28.
$2.00 a night, per person.
For information and reservation write:
REV. H. E. COLPITTS,
12½ Pike Street
AUGUSTA, MAINE

If— you haven't already done it
NOW is the time to buy
Items for Children's Day
Some of the styles may not be available later
WISE BUYERS BUY NOW
MASSACHUSETTS BIBLE SOCIETY
41 BROMFIELD STREET
BOSTON, 8, MASSACHUSETTS

UFSJ Begins Decade With 12 Life Members

The Unitarian Fellowship for Social Justice began the decade with an even dozen life members, Mrs. Paul Blanshard, executive director, announced. Life membership recognizes a contribution of $100 or more to the UFSJ.

The twelve life members are:

William Roger Greeley, Karl Guenther, John W. Harriman, Dr. John Haynes Holmes, Miss Stella Kuhn, the Rev. John G. MacKinnon, Frederic G. Melcher, Paul L. Rapp, Frank H. Schramm, J. Ray Shute, Livingston Stebbins, and Robert A. Young.

Woodside Cottages
217 PROSPECT STREET
FRAMINGHAM CENTRE, MASS.
A long established home for the treatment and care of the aged and chronically ill. Superior accommodations tastefully appointed. Private rooms only. No committed cases. Under same management since the turn of the century.
ARTHUR H. WARD, M.D.,
Medical Director

THE THEOLOGICAL SCHOOL
OF
ST. LAWRENCE UNIVERSITY
Prepares men and women for Leadership in the Liberal Churches
B. D. degree or professional certification in Religious Education
SMALL CLASSES
CLOSE FACULTY CONTACT
FINE STUDENT FELLOWSHIP
SCHOLARSHIPS
ANGUS H. MACLEAN, Dean
Write for information to
MAX A. KAPP, *Registrar*
THE THEOLOGICAL SCHOOL
CANTON, NEW YORK

MEADVILLE THEOLOGICAL SCHOOL
at The University of Chicago
For the prospective liberal minister who wants a graduate school education in the University, while living in an independent denominational (Unitarian-Universalist) seminary.
The B.D. program has three parts: extensive general education in religion; advanced specialized study in a particular discipline; a year of internship in a ministry.
M.A. and Ph.D. programs are also offered.
For information about courses of study, costs, financial aid, housing, etc., write
PRESIDENT SIDNEY E. MEAD
5701 S. Woodlawn Avenue • Chicago 37, Illinois

OFFICIAL NOTICE

Call for 1960 Annual Meeting of American Unitarian Association

The 135th Annual Meeting of American Unitarian Association will be held in the John Hancock Hall, 180 Berkeley Street, Boston, Massachusetts, on Monday, May 23, 1960, at 9:00 a.m.

Notice is hereby given that at such meeting, which may be recessed from time to time and held in more than one session, the following items of business will be considered. The Agenda, when prepared by the Business Committee, will set forth the order of the several items and the approximate time when it is expected they will be considered. So far as the order of presentation of items is concerned, such Agenda will, however, be subject to amendment by the Delegates and others entitled to vote.

Item 1. To hear the report of the Joint Merger Commission with respect to the Plan to consolidate American Unitarian Association and The Universalist Church of America submitted to the churches and fellowships for final plebiscite action following the Syracuse Biennial Conference; to see if the meeting will vote to accept special legislation enacted by The Commonwealth of Massachusetts and by the State of New York authorizing American Unitarian Association and The Universalist Church of America to consolidate; to take any action respecting said Plan and to see if, with not less than a two thirds' majority voting in the affirmative, the meeting will adopt said Plan irrevocably committing American Unitarian Association to do all things necessary to complete in May 1961, the consolidation of American Unitarian Association and The Universalist Church of America in the manner set forth in said Plan.

Item 2. To see if the meeting will amend the by-laws of American Unitarian Association substantially in the form hereinafter set forth in this Call to provide for special procedures between the adjournment of this meeting and the organization of Unitarian Universalist Association and to provide for one or more special meetings of the Association to be held in Boston, Massachusetts, in or after May 1961, if such meetings are necessary or convenient in connection with said consolidation, or for any other purpose.

Item 3. To take any and all other action which may properly come before the meeting relating to consolidation of American Unitarian Association and The Universalist Church of America, including the delegation of powers to the Officers or the Board of Directors of American Unitarian Association.

Item 4. To see if the meeting will take action to withdraw assignment of projects to Council of Liberal Churches (Universalist-Unitarian) Incorporated and require the dissolution of this corporation, all such action to take effect just prior to the organization of Unitarian Universalist Association, to the end that the projects heretofore assigned may be returned to the jurisdiction and control of American Unitarian Association and The Universalist Church of America respectively and thereby be included in the work of Unitarian Universalist Association

when consolidation is completed; and to act on anything relating thereto.

Item 5. To consider and act upon such other items of business which shall come before the meeting in accordance with the by-laws of American Unitarian Association including, without limiting the generality of the foregoing, the election of a moderator and members of the Board of Directors, the hearing of reports of officers and the consideration of resolutions.

Item 6. The following is the text of the proposed amendment to the by-laws of American Unitarian Association referred to in Item 2. of this Call.

Article X. Notwithstanding any provision in any of the foregoing nine Articles of these by-laws, in 1961 there shall be no regular annual meeting of the Association. If the Board of Directors determines that it is necessary, they may under the provisions of Sections 2 and 3 of Article III, call one or more special meetings to be held in Boston in or after May, 1961. All provisions in said nine Articles relating to the nomination and election of officers, directors and members of committees, commissions and councils are hereby suspended, and officers, directors and members of committees, commissions and councils whose terms of office would, except for this Article, expire, shall continue in office until the consolidation of the Association and The Universalist Church of America is completed or until this Article X shall be amended or repealed by the Association at a special meeting called for the purpose. This Article X may be amended or repealed at such special meeting by a majority vote of those present and entitled to vote thereat. All provisions of the said nine Articles shall, until said consolidation is completed, remain in full force and effect but only to the extent that the same are not contrary to, or inconsistent with, this Article X. For the purpose of construing this Article X, said consolidation shall be deemed to have been completed when the joint meeting called by the Association and The Universalist Church of America has adopted a constitution and by-laws for Unitarian Universalist Association and elected the first officers, trustees and members of committees of that organization and such organization meeting shall have finally adjourned.

The foregoing Call has been issued by direction of the Board of Directors of American Unitarian Association under the provisions of Article III, Section 3 of the by-laws of the Association, and the Board has directed that a copy of the Call be published in the April issue of *The Unitarian Register* and that on or before April 1, 1960, copies of the Call be sent by first-class mail to all churches and fellowships which are members of the Association, to the minister or ministers of each such church or fellowship, to all other members of the Association and to those persons who under the by-laws of the Association have the rights and privileges of accredited delegates but do not have the right to vote.

WALTER DONALD KRING, *Secretary*
MASON F. MC GINNESS, *Recording Secretary*

Whitman Church Learns That It Exerts Influence

The First Unitarian Church of Whitman, Massachusetts, took stock of its membership and found that it exerted a larger influence in the town of 9,890 than it thought.

The chairman of the school committee, a selectman, a town finance committee member, a patrolman, a milk inspector, and the chairman of the public library trustees were members of the church.

The CAMBRIDGE SCHOOL of WESTON

M. Adolphus Cheek, Jr., Headmaster

This coeducational progressive college preparatory school seeks to make both life and learning a creative process. Inter-racial, Inter-cultural, Non-sectarian. Stimulates constructive effort. Graduates in 45 colleges. Music, art, dramatics, shop. Self-government emphasis. Team and individual sports including skiing. One hundred forty-acre country campus 10 miles west of Boston. Grades: Boarding 9-12; Day 7-12. *For catalog address:*

Registrar, Weston 93, Mass.

1960
PENDLE HILL SUMMER TERM
1 JULY 22
*RUTH SMITH, DIRECTOR

combine study, worship, work & play
attend courses relevant to the religious, economic, cultural & social crises of our time

***HOWARD BRINTON:**
History and Doctrine of Friends
***ALEXANDRA DOCILI:**
Crafts Workshop
(* Pendle Hill Staff)
DAVID HART:
The Self in Psychotherapy
ALLAN HUNTER:
Knowing God at First, Not Second Hand
THE CHALLENGE OF CONTEMPORARY SOCIAL PROBLEMS
Six lectures by persons working on urgent problems

David Hart was trained at the Jung Institute, Zurich, Allan Hunter is pastor of Mount Hollywood Congregational Church, Los Angeles, author of *Christians in the Arena*

TOTAL COST $150. Advance registration required. Write to Secretary, Pendle Hill, Wallingford, Pa.

STARR KING SCHOOL for the Ministry
BERKELEY, CALIFORNIA
Summer Session, July 10-29, 1960
★
HENRY NELSON WIEMAN: religion today
LUCILE LINDBERG: curriculum in R. E.
ROYAL CLOYD: building program for adults
SERMON CLINIC: for ministers
LABORATORY SCHOOL: in C.L.C. materials

Three weeks' intensive study, tailor-made for professionals and lay leaders who want personal growth in depth, in a feasible time, with stimulating companions and top-notch leaders, at modest cost. Plan *now!*

★

FOR DETAILS: Dean Josiah R. Bartlett, 2441 LeConte Ave., Berkeley, 9, Calif.

★ Unitarianism's Pacific Coast School ★

TRUMBULL HILL CAMP
SO. SHAFTSBURY VERMONT
Fun and adventurous learning in the Green Mountain National Forest. A select inter-cultural group of boys and girls from 5-12. 8 weeks $400.
Michael & Wenonah Powsner, Dirs.
Interviews arranged Bennington 4231

Wanted
R. E. Director

Professionally-trained, experienced Director of Religious Education is being sought. If interested, write:

MR. LYNN M. ELLING
President
First Universalist Church
5000 Girard Avenue South
Minneapolis 19, Minnesota

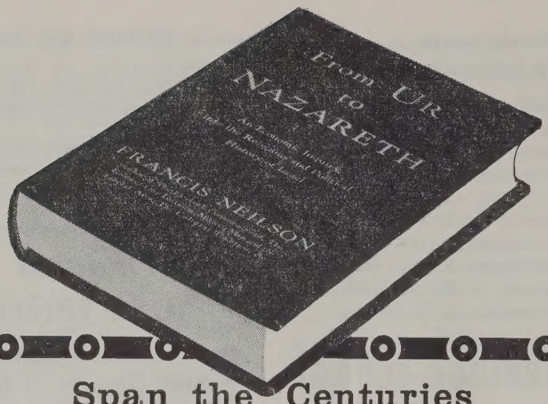
HVMANIST BOOK CLVB

- Envy other faiths their rosaries? Then secure beads to finger, our abacus being only $3.50 plus $1.50 for instruction book. One Unitarian out in Tahlequah, Oklahoma, writes that she and her husband stay home nights playing with their abacus, the neighbors notwithstanding.
- To the departments announced last month, we've added: (1) Hvmanist Book Service, for customers who detest book clubs, even our misnomer; (2) Convert the Infidel Department, set up by three non-believers — be sure to define your terms before making non-deductible contributions; (3) Books for Overseas Universities, which will supply you with specific titles requested from India and elsewhere — titles we'll send in your name.
- Is your reading up-to-date; if so, how about:

Bronowski, J.
The Western Intellectual Tradition (7.50) $6.75
Camus, Albert
Reflections on the Guillotine — against capital punishment (4.00) 3.60
Chase, Stuart
Live and Let Live (3.50) 3.15
Cousins, Norman
Dr. Schweitzer of Lambarene (3.95; available in May) 3.50
Grant, R. M.
Secret Savings of Jesus — Gospel According to Thomas (3.50) 3.15
Larson, Martin
Religion of the Occident (6.00; 700 pages) 4.00
May, Rollo
Symbolism in Religion and Literature (5.00) 4.50
Mendelsohn, Jack
Why I Am A Unitarian (2.95) 2.65
Pike, James A.
A Roman Catholic in The White House (2.95) 2.65
Shaw, George B.
Are Doctors Really Inhuman? (4.00; not endorsed by the A.M.A.) 3.60
Stevenson, Adlai E.
Putting First Things First (3.00 hardcover; 1.50 paper) 2.70
USSR Academy of Sciences
The Other Side of the Moon (2.50) 2.25

Thine,
Lucretius

XXVII Millport Avenue New Canaan, Conn.



Span the Centuries of Bible History...

From Ur to Nazareth — an economic inquiry into the religious and political history of Israel — enables you to span centuries of Bible history from Genesis to the birth of Christianity. At every step along this journey to better understanding, you will be rewarded by the insights of a man who holds that faith stands on firmer ground when we permit the intellect to examine the changes wrought by science.

Under such scrutiny, the enduring values of the Bible emerge like nuggets of shining gold. They contain not only a timeless code of morals, but the priceless ingredient that makes them infinitely more meaningful to the world we now face—a just system of satisfying our material as well as our spiritual needs. These concepts of economic justice unite man with his Creator; establishing the Book of Books as the keystone in the citadel of God.

From Ur to Nazareth is being hailed as a great and moving experience . . . a well-tempered work of scholarship for laymen and theologians . . . a worthy companion to the Bible. It will be welcomed by all who treasure religious truth and the heritage derived from Moses and Jesus.

* * *

**"Francis Neilson's contribution to Bible literature ranks him among the great Old and New Testament scholars of this amazing age."*—Dr. John Haynes Holmes

**"A marvelous achievement . . . your emphasis on the permanent power of myths, your fine interpretations of Amos and Isaiah, your understanding of the drama of Job . . . the chapter on Galilee."*—The Very Rev. F. W. Dillistone, D.D., Dean of Liverpool Cathedral

From UR to NAZARETH

An Economic Inquiry into the Religious and Political History of Israel

by FRANCIS NEILSON

$6 at your Bookstore, or Mail Coupon Now

**"I have always wanted such a companion for the Bible."*— Mrs. J. L. Stone. Ripon, Wis.

**"Reading this master work is one of the great experiences of my life . . . it has an extraordinary significance for our time."*— Will Lissner, Ed. The American Journal of Economics and Sociology

461 pages. Index and Bibliography.

10-DAY MONEY-BACK GUARANTEE

ROBERT SCHALKENBACH FOUNDATION (UR)
50 East 69th St., New York 21, N. Y.

I enclose $6 for a postage-prepaid copy of From Ur to Nazareth with the understanding that I may return the book for a full refund within 10 days after it reaches me.

Name_____

Address_____

City_____ Zone____ State_____

☐ Check Box if you prefer C.O.D. plus postage and handling charge.

The Colloquium on the Nature of Man

Eighth Annual May Meetings Lecture

Saturday, May 21, 1960 — 8:30 p.m.

First Church in Boston

"The Depth and Magnitude of Human Nature"

by Dr. Ira Progoff, Director, Institute for Depth Psychology, Drew University

Author: Death and Rebirth of Psychology
Depth Psychology and Modern Man

Following the lecture. members of the Colloquium will adjourn to Hale Chapel where the lecture will be discussed by a panel composed of Dr. A. H. Maslow of Brandeis University, Professor Henry A. Margenau of the Sloane Physics Laboratory at Yale, Dr. Donald H. Andrews of Johns Hopkins University, Mr. Robert Greenleaf Director of Personnel, American Telephone and Telegraph and Mr. F. L. Kunz of the Foundation for Integrated Education.

This is a public lecture to which all attendants at May Meetings are invited. The panel discussion is limited to Colloquium members but membership in the Colloquium is cordially welcomed from all ministers and laymen who are interested in exploring the nature of man. Membership is obtained by the payment of the $1.00 annual dues at the First Church on the night of the lecture or by mail to the Colloquium at 4015 Normandy, Dallas 5, Texas, for those who can not be present in Boston. Members will receive a copy of the lecture.

"An excellent history of the doctrine of 'anti-semitism'. . . "

EUROPE *and the* JEWS

The Pressure of Christendom on the People of Israel for 1900 years

By Malcolm Hay

A New Beacon Paperback — BP95

"Much has been written on different facets of this cancerous doctrine, but little has been done until now to show the earliest beginnings of anti-semitism and the repetitive appearance of the falsehoods which made the Jews a harassed people in all the lands of the world. . . . Splendid bibliography." — *Library Journal* $1.95

Originally published under the title
THE FOOT OF PRIDE

Order from your church or fellowship bookstore, or send your order, with a check to

Beacon Press

25 Beacon Street **Boston 8, Mass.**

Frankly Speaking

Frankly speaking, I hope that we shall merge with the Universalists and that the problems of merger will be resolved in such fashion as to effect continuity on the one hand, and to create a stronger as well as more inclusive new association on the other hand, with more adequate service to ourselves and a more vigorous outreach for the help of others. And I am profoundly eager that our Unitarian Development Fund shall foresee success before this calendar year is ended, because we must have this more generous underwriting of all our departments and projected enterprises if we would be equal to the challenge of this hour. But there is something more important than both merger and the development fund; that is the clarity of our vision and the vitality of our conviction. That we have a religion for the future, and know it, is what counts.

Merger and money relate to organization, and if the new association should embrace ten instead of two denominations, and if we should raise seven times, or seventy times, three million, eight hundred thousand dollars, or be as powerful as the Roman Catholic church or as wealthy as the United States government, and should not have a dynamic or invincible faith in our hearts, our days would be numbered, and it would be well that we were passing into history. Organization is not our primary need, nor organization men. A dream and ideas and action are our primary need. We have had good organization men; but they are always of secondary rank; and William Ellery Channing, whose legacy we are to civilization, was not among them. And Theodore Parker and Ralph Waldo Emerson were not among them, either. These men had a revelation of the spirit that was within themselves and of a better world that shall yet be realized; and the promise of their ministries cannot be fulfilled unless we have inspiration as they had it, and are haunted by a similar sense of destiny.

Do we really believe in the divineness of life and the dignity of man and the principle of freedom and the search for truth? Is our religion more than a business or a rebellion or a habit? Is it a rapture or a commitment? Only if the answer is "yes" are we worthy of our heritage and ready for tomorrow. And only so can we supplant the forces that would establish authoritarianism in church and state, or complete secularism on the earth.

Carlyle said, "Tell me what a nation's religion is, and I will tell you what kind of a nation it is, and what sort of thing it will do." What kind of nation, or in fact, what kind of civilization do we desire? If we wish a civilization "with its face turned down and its eyes turned back," then we can have a religion of dogmatism and superstition, dedicated to the truth and the creeds of yesterday. If we wish a civilization characterized by tyranny and dictatorial power, and bowed and cowed before the supernatural authority of kings and priests, then we can have a religion of authoritarianism in which the few exercise privileges that the many cannot comprehend. If we wish a civilization that is void of mystery and reverence and poetry and song, we can surrender the spirit of religion altogether, espousing spasmodically the cause of freedom, but not relating it to any cosmic purpose or any moral law. But if we desire a civilization that is coterminous with knowledge and virtue and democracy, if we yearn for lasting liberty and love and peace, then we must promote a religion that is a quest more than a bequest, and that "explores goodness to see if it is goodness," and that has faith in every man and in the human family, and that knows liberty and love and peace to be the indispensable prerequisites and inevitable fruits of the abundant life. We need a free faith for a free world, and faith in freedom for a faithful world. We need a vision as high as Everest and a will as powerful as Niagara. This is why it is proposed that we should set up study commissions to reappraise and reaffirm our best life and promise. Let us succeed with consolidation, and let us achieve our development fund goal. But frankly speaking, behind and beyond all the institutional machinery must be direction and motivation, so let us have, most of all, inspiration. That is our priority.

DANA MCLEAN GREELEY

Campers form spontaneous discussion group after service in chapel

ROWE UNITARIAN CONFERENCE CAMP

Where thinking youth develops socially and spiritually through fun and fellowship

Unitarians believe that we can trust the searching human spirit to discover life's best meanings. The development and guidance of this spirit in our Unitarian Youth is the first tenet of Rowe Camp.

Rowe is a summer camp for teen-age liberally religious boys and girls, located high in the bracing atmosphere of the Berkshire mountains, off the Mohawk Trail.

Swimming, sports of all kinds, hikes, over-night trips, arts and crafts, dancing, stunt nights, campfires, all have their important place in making camp a joyous holiday. Good country food prepared by friendly, interested cooks keeps active bodies strong and healthy. Sharing the work of running the camp engenders a rewarding feeling of participation.

Five swimming locations to choose from. This one is a favorite.

But — what makes Rowe different — what brings Rowe campers back year after year — is the spirit of free discussion, exchange of ideas, growth in liberal religious thinking, that pervades the camp.

FIVE SESSIONS — *For All Age Groups*

SENIOR CAMPS (9th-12th Grades)

June 26-July 9; July 10-July 23

Two periods of two weeks each, $30 per week.

JUNIOR CAMPS (6th-8th Grades)

July 24-Aug. 13. Three Weeks. $105 including $35 Registration.

Aug. 14-Sept. 3. Three Weeks. $105 including $35 Registration.

YOUNG ADULT WEEK — Sept. 5-Sept. 11

$20 including $7 Registration.

Send coupon below for detailed information on ROWE CAMP for the teen-agers in your family.

Enroll at Rowe The camp of Thinking Youth

REV. ALFRED JUDD, 13 Wayne Ave., Claremont, N. H.

Please send me more information on Rowe Camp.
I have indicated the material I particularly want.

☐ Senior Camp ☐ Young Adult Camp
☐ Junior Camp ☐ Application Form

Name .....

Address .....

City ..... *State* .....

Advertisement contributed by friends of Rowe Camp

Rose Memorial Social Hall

HOMESTEAD YOUTH CAMP

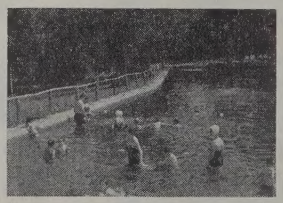
A new camp for Unitarian youth established on the Rowe principle

Inspired by Rev. Donald Harrington and members of the Community Church of New York City, friends of Rowe Camp have taken advantage of the outstanding physical facilities of the Community Church Camp to start a new camp devoted to the development of our ever growing body of Unitarian young people.

Homestead became a summer camp for Junior High Unitarian boys and girls last season. This season we have expanded to two three-week sessions. Next year a Senior High program is planned. A Family Camp also convenes late in the summer. The camp is located in the lovely lake area of Putnam County. The buildings and cabins are nestled in the trees surrounding a pond which is used for swimming and boating.

The aim of Homestead will be to help our Unitarian youth to discover life's best meanings. Our campers will live a creative experience of mutual co-operation. They will come to understand more about themselves and in doing so, understand other people better — the first step in building good human relationships. In an atmosphere of freedom, under capable guidance, the program will be developed democratically by the campers themselves.

A happy balance will be sought at Homestead for Junior Junior Hi-ers between vigorous organized activities and freedom to choose and play one's own most satisfying experiences.



Main Lodge showing Swimming Area

THREE SESSIONS — *For All Age Groups*

JUNIOR CAMPS (6th-8th Grades)

July 3 — July 23. Three weeks.
$105 including $35 Registration.

July 24-Aug. 13. Three Weeks.
$105 including $35 Registration.

Aug. 14-Sept. 3. Three Weeks.
$105 including $35 Registration.

FAMILY CAMP (All Ages)

Aug. 21 — Sept. 3. For two weeks.
$30 per week adults
$15 per week ages 6-14.
$ 8 per week under 6

Send coupon below for detailed information on Homestead Camp for all the family.

Enroll at Homestead A Camp of Unitarian Heritage

HECTOR PIAZZA, Community Church, 40 East 35th St., New York 16.

Please send me more information on Homestead Camp. I have indicated the material I particularly want:

☐ Junior Camp ☐ Family Camp
☐ Senior Camp — 1961 ☐ Application Form

Name .....

Address .....

City ..... *State* .....

Advertisement contributed by friends of Homestead